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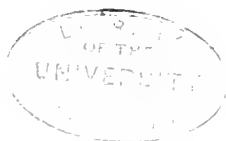
ITS CLAIMS EXAMINED,

BY

WILLIAM WILLIS,

*One of the Masters of the Bench of the Honourable Society
of the Inner Temple.*

BEING A SUPPLEMENT
TO AN ADDRESS DELIVERED IN THE
HALL OF THE SOCIETY, MAY 29TH, 1902.



LONDON :

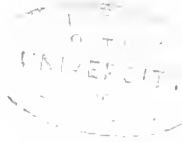
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WHEN an announcement was made, that I intended to deliver an address, on "the Shakespeare-Bacon Controversy," in the Inner Temple Hall, May 29th, 1902, I received several letters asking me, if I had become acquainted with the "Baconian Mint," and also with the fact, that numerous words, coined by Lord Bacon, were to be found in the folio copy of Shakespeare's plays published in 1623: that the contribution of such words, was so great, as to leave no doubt, that Lord Bacon wrote a very large portion of the plays which pass under the name of "Shakespeare." Some of my correspondents were men of education, and some were members of my own profession. I felt sorry for them, because they seemed to have no power to think for themselves, and had apparently fallen victims to the "phrases" of Mr. Theobald. Mr. Theobald, in his "Shakespeare Studies in Baconian Light," devotes a hundred pages to what he calls "the classic Diction of Shakespeare." He endeavours to show that the vocabulary of the Author of the Plays was in the highest degree classic: that he was constantly making linguistic experiments, and endeavouring to enrich his native language, by coining new words derived, chiefly, from the Latin.

Mr. Theobald says that such words could not be coined by the man who was educated at the Grammar School of Stratford-upon-Avon: that the man who coined these words was none other than Lord Bacon. For this

purpose Mr. Theobald assumes a "Baconian Mint," in violation of Lord Bacon's teaching, not to take words for things.* Lord Bacon, of course, had no 'mint' and 'coined' nothing. If it is alleged, that he supplied any new words to the English language, the proper course is to state them; but not to state them to be additions, or new, until all or at least some of the books printed and published before Lord Bacon wrote, have been examined. This latter task Mr. Theobald has not taken upon himself. All that Mr. Theobald has done, is to search in the folio volume for words of classical origin, and words in common use, employed with an unusual meaning. Having put these together, he then searches the volumes of Lord Bacon, to see if he can find therein the same words or words of the same import or meaning. Finding about two hundred and thirty such words in the folio Shakespeare, and nearly the whole of them in the works of Lord Bacon, Mr. Theobald at once concludes that the classic language could not come from the actor and money-lender Shakespeare, but from the philosopher and scholar Lord Bacon. Hence the "Baconian Mint."

Of direct evidence, that Lord Bacon wrote any portion of the folio volume, or supplied any classical or other words to its author, there is none. Without an examination of the authors, who wrote before the age of Shakespeare and Bacon, it is not just to draw the inference that the author of the folio volume, or Lord Bacon, added new words to the language. Neither is it prudent, because the Author of the folio and Lord Bacon used the same words, to draw the inference that Lord Bacon in any sense coined the words used in common.

When two men are born about the same time and in

* "The idols imposed upon the understanding by words are of two kinds, they are either the names of things that have no existence."
—Bacon's *Novum Organum*.

the same land,—a land where a rich and noble language is written and spoken—if they use the same words, the presumption is, until the contrary appears, that they derived them from their native tongue, independently of each other. The English people at the time of the birth of Bacon and Shakespeare, with the exception of scientific expressions, enjoyed the use of a greater number of words than any generation of Englishmen since. As soon as I saw the list of words set forth by Mr. Theobald, I knew, at once, that many of them had not been coined, either by the author of the folio volume, or by Lord Bacon. I have become familiar with only a small portion of English literature extant at the time of Lord Bacon's birth, chiefly the writings of Divines, Ecclesiastical Records, and Correspondence. This partial acquaintance, however, enabled me to see that many of the words, in Mr. Theobald's list, were in common use before Shakespeare or Bacon wrote a line, and others were used by contemporaries, who were in no way indebted, as far as I could judge, to Bacon or to the folio, for their use.* I have searched a great many volumes to find the words said to be "coined" by Bacon and the author of the folio, and now set forth the result of my labours. I have only in a few instances taken my authorities from the dictionary. They are chiefly such as I have met with in the course of my reading.

As the result of my examination, I firmly believe that Lord Bacon did not enrich the English language by the addition of a single new word, nor by the use of a word, in a new or unusual sense. The Author of the folio may have done both these things, in some few instances.

To facilitate an examination of the following pages, I may state, that the word Mr. Theobald has selected, is

* In the address I delivered, I could only examine a few of the words selected by Mr. Theobald. In this supplemental work I examine the whole of them.

in italics at the head of each paragraph,* and that his observations generally end with a quotation from Shakespeare or Lord Bacon.† The reply then commences.

The reader should keep in mind the following dates. The birth of Lord Bacon 1561: of Shakespeare 1564: The publication of the folio volume of Shakespeare 1623.

I will begin with Mr. Theobald's treatment of the words "gross and palpable," because they at once introduce the reader to the 'Baconian Mint.' Mr. Theobald says, "Most people use the twin adjectives *gross and palpable*, without thought of their origin. It is one of *Bacon's* many contributions to verbal currency. It was a *new* coin when it issued from his *affluent mint*: it is now available to every one for verbal traffic. Any one using it in the early part of the seventeenth century, would have felt almost obliged to quote Bacon, while employing it. It is as well to recall our obligation to him, now that we have reached the twentieth century." Mr. Theobald then gives four instances of the use of "gross and palpable" by Bacon, such as, "gross and palpable flattery," "gross and palpable darkness," (1) in the Charge against Oliver St. John, (2) Charge against Lady Somerset, (3) in his Observation on a Libel, (4) in the Advancement of Learning. "Bacon may" says Mr. Theobald "be regarded as the originator of this form of speech: but Shakespeare's claim is almost the same." Mr. Theobald gives the following quotations from Shakespeare.

"This palpable, gross play, hath well beguiled
The heavy gait of night."

(*Midsummer Night's Dream.*)

Prince Hal says of Falstaff's witty inventions:

"These lies are like their father that begets them, gross as a mountain, open, palpable." (1 *Hen. IV.*)

With the exception of the first few words which are taken from another part of Mr. Theobald's work.

† Since writing the above, I have placed the quotations from Mr. Theobald's work within inverted commas.

I have met with the words *gross and palpable* in the writings of the contemporaries of Shakespeare and Bacon, without any acknowledgment of their indebtedness to Lord Bacon.

In the "Horæ Subsecivæ," published by Blount, 1620—I find "gross and palpable flattery."

Thomas Adams, divine, preached at St. Paul's Cross, 1612—subsequently was preacher at St. Gregory's, near St. Paul's. Sermons collected and published, 1629, republished by Nicholls, 3 vols., 1862. In these sermons "gross" and "palpable" are found separately, not infrequently; thus (Nicholl's Edition vol. 2, 57-58), "palpable and manifest enormities," "gross impieties," "palpable darkness."

They are found together in 1st vol. p. 210.

"Imagine the Egyptian's case, in that gross and palpable darkness, the longest natural night that the Book of God specifies."

In Arthur Dent's 'Ruin of Rome,' published 1607, p. 99,—"*grosse* and stinking smoke."

"But now that Anti-Christ invadeth the church, all is overspread with gross and palpable darkness." (*Ib.*)

Daniel Dyke, puritan divine, uses the word "gross" in such a familiar manner, as to leave no doubt on my mind when reading him, that the word "gross" was quite common.

Dyke died 1614. I quote from his "Treatise on Repentance." Fifth impression, 1631.

"So many confess themselves sinners and desire pardon. But wherein they have sinned, and what their sins are, they cannot or will not tell. General confessions, and in *grosse*, are too, *too grosse*" p. 99.

"When God meant to make a most beautiful and orderly world, he makes a vast gulf, a *grosse* chaos,

wherein was nothing but darkness and confusion," p. 32.

"In and after our speciall falls and sinnes, whether gross and more palpable or more secret," p. 161.

In Sandys' Travels, written about 1610, page 60, 4th edition, 1637, you find "gross opinion," also "gross natured."

In Henry Smith's sermons the words "gross" and "palpable" were frequently used. Henry Smith died in 1591. I quote from "God's Arrow against Atheists," edition of 1611. Nearly all his sermons, and the treatise "God's Arrow, etc.," were published in his lifetime.

"How grossly they err," p. 16.

"This councell of Arrimine did erre (and that *grossely* in a matter of faith), *ergo* it is *palpable* that a generall councell may erre, even in matters of faith" p. 57. "I trust therefore they (*i.e.* Papists) see that their church not onely may erre, but erreth most *grossely* in many points" p. 64. "For if every communicant did eate the very body of Christ naturally, carnallie and really (as they *grossly* suppose) Christ should have a number of bodies, which is palpably absurd and monstrous" p. 66. "Grosse and wicked" p. 75. "Grosse idolatrie" p. 76. "Grosse idolaters" p. 77. "Grosse Heresie" p. 77. "Grosse error" p. 86.

In Hooker's "Ecclesiastical Polity," which was not written later than 1590, I find "grossness of wit" "gross and popular" and "grossly and palpably offended." Hooker died in the year 1600.

The words "gross and palpable" are found in Bancroft's "Platform of Episcopacy," (1594) p. 187, ed. 1663.

In the "Translation of Calvin's Sermons on Deuteronomy," published 1583, there is a letter to the reader written by T. W. Who he is, I know not. I do not suppose he was a man of remarkable position or ability.

In this letter, T. W. uses this expression: "In the time of most *gross* and *palpable* blindness."

In William Fulke's answer to the *Rhemish New Testament*, published in 1581, he writes thus: "That the Governors of the Popish Church have taken straighter order for Readers than the Fathers of the Primitive Church of Christ did; it is not to preserve the word of God from prophanation . . . but to suppress the light of truth, which displayeth their *gross* and *palpable* abuses, both in doctrine and conversation."

I believe that in 1580 the words "gross and palpable" were a common form of speech. Bacon was nineteen, and Shakespeare, sixteen years of age.

Chaucer used "gross," and many writers used it between his time and that of Fulke. In a letter from John Portman to Cromwell, March 23rd, 1537, you can read: "Now we ar pluckyng down an higher vaute, borne up by fower thicke and grosse pillars."

In using "gross and palpable," we are under no obligation to Bacon or the Author of the folio.

I may be pardoned for stating that under the word "Gross" in the 'Oxford Dictionary,' the earliest reference to the combination 'gross and palpable' is from the writings of Shakespeare.

Let me now take "starting holes."

"This," says Mr. Theobald, "is another curious phrase."

"What trick, what device, what starting hole canst thou now find out, to hide thee from this open and apparent shame." (1 *Henry IV.*, II. iv. 290.)

Bacon, in his report on Lopez' "Conspiracy" describes how, "he thought to provide for himself as many starting holes and evasions as he could devise, if any of these matters should come to light."

Let me tell Mr. Theobald that *starting holes* was not a curious phrase in the age of Shakespeare. It was known, I believe, to every man in England. In the translations of Calvin on Job and Deuteronomy, and his Commentary on John, you can find "starting holes" used twenty times. I give a reference to Calvin's Commentarie on John, p. 93, published 1584. "Out of what starting holes soever they seeke to escape."

Calvin on Job, translated by Arthur Golding, 1584, p. 391, "Let us learne, I say, no more to use any starting holes."

Nay, more, the phrase was quite proverbial.

Open Strype's Eccles. Memorials, 4 vol. p. 361, and read Mr. Hales address delivered in the reign of Edward the Sixth, in support of an Act of Parliament. He says, "For as there be many good men, that take great pains to study to devise good laws for the Commonwealth; so there be a great many that do with as great pains and study labour to defeat them; and as the common saying is to find gapps and *starting holes*."

Marlow (1586 to 1591) uses starting holes in the line, "And march to fire them from their starting holes;" but because the phrase "starting holes" is curious to Mr. Theobald, and coined at the "Baconian Mint," Mr. Theobald founds a part of his argument in favour of Bacon having written Marlow's plays, on the use of this very phrase.

In a letter to Cromwell, 1535, Layton says, "I sent Bartlett with alle my servantes, to circumcept the abbay, and surely to kepe alle bake dorres and startyng hoilles."

Let me next take the word "top."

Mr. Theobald says, "Shakespeare uses the word

“*top*” in the same technical sense as Bacon—to express the *ne plus ultra* of achievement or quality.

“Admired Miranda,
Indeed the top of admiration;”

(*Tempest* III. i. 37.)

“This is the very top,
The height, the crest, or crest unto the crest
Of murder’s arms.” (John.)

Mr. Theobald also quotes the “top” of honour and the “top” of praises.

The use of the word “top” to express “the *ne plus ultra* of achievement or quality” was, I believe, quite common before the age of Bacon and Shakespeare. Thus “the highest top of perfection,” Calvin *Deut.* 1583, p. 322. In Hooker’s “*Eccles. Pol.*,” Book V. vol. 2, p. 4, edition 1823, “Godliness being the chiefest top and well-spring of all true virtues, even as God is (the top) of all good things.” 1570, ‘The top of thy desire,’ *Haz. O. P.*, 2 vol., p. 368.*

See Calvin’s *Sermons*, p. 971, ed. 1579. “For is not ye world come to the top full measure of iniquitie.”

In ‘The Conflict of Conscience’ (1581) *Haz. Ed. of Old Plays*, 6 vol. p. 116, you can read—

‘Let us talk awhile of my pleasant state

Which fortune hath installed me, who on me cheerly smile,
So that unto the top of wheel she doth me elevate.’

‘Triumphs of Love and Fortune’ (1589) *Haz. Ed. of Old Plays*, 6 vol., p. 150—

‘She never overthrows but at the top of joy.’

See also Dod and Cleav *Com. on Proverbs*, 2nd part, p. 82 (1606), “above the top of their places.”

‘Rome is described, as she was in the height and top of her pride and securitie,’ *Dent Ruine of Rome*, p. 222 (1607).

Mr. Theobald thinks that the words “sweet,” “sugred,” and “honey,” found in the folio, as applied to speech, came from Lord Bacon. These words were so

* ‘Top of singularitie.’—*Rhemish N. T.*, 1578.

used before Bacon or Shakespeare wrote a line. Thus in Calvin's Sermons, 1579, p. 961:—"As for the word Patience or meekness, let us marke, yt St. Paule ment to say here, yt we must not flatter men when we reprove them; as there are sum yt would our wordes should be well sugred and honied, whatsoever we teach them."

"*Academe*; *Ἀκαδημία*—a gymnasium in the suburbs of Athens, where Plato taught.

"Our court shall be a little *academe*."

(*Love's Labour Lost*, I. i. 13.)

a word not likely to be used by an *unlearned* writer." Shakespeare obtained, or may have obtained, the use of this word from North's Plutarch, a book he assiduously studied. "Neither the Grecians nor the Romans have cause to complaine of the Academie." p. 967, ed. 1612—first ed. 1579.

In 1474 Achadomye is found in Caxton's "Chesse," p. 86. 1487, Book of Good Manners, "Achademe."

"Thy villa, nam'd an Academe, doth best." Sandys', 1610, p. 275. 4th ed. 'Academy' occurs also in Greene's "Friar Bacon and Friar Bungay," p. 158, Dyce's ed. (1861).

"*Accite*: Latin, *accio*, *accitus*: to summon or call to a place; used three times: the second case with the sense of move or impel.

He by the senate is *accited* home.

(*Titus Andronicus*, I. i. 27.)

What *accites* your most worshipful thought to think so?

(2 *Henry IV.*, II. ii. 64.)

Our coronation done, we will *accite*,

As I before remembered, all our state.

(*Ib.* V. ii. 141.)

Cite is the word without the prefix.

I believe *accite* was in use before the age of Bacon or Shakespeare.

William Barlow, in his letter to Cromwell, April, 1536, writes thus, "Of late I sent a servant home, and the busshop's officers ascited him to appearans."

The use of *accite* can be found in S. Fish's "Supplication of Beggars." "How much money, get the somners, by assityng the people to the Commissaryes Court, and afterwards releasing th' apparaunce for money?" (1528).

Chapman (1600 Translation of *Iliad*) writes thus:—"Our threats now *accited* all that were endamag'd by the Elians."

Ben Jonson uses the word in the sense of exciting or impelling.

In his "Underwoods," he writes: "What was there to *accite*, so ravenous and vast an appetite?" "Execration of Vulcan."

"*Acknown*": occurs only once, and is probably an attempt to bring the Latin word *agnosco* into the language:

"Be not *acknown* on't: I have use for it."
(*Othello*, III. iii. 319.) 1623.

meaning, do not profess any knowledge of the matter; do not recognize or make any reference to it.

Ben Jonson, the most classic, indeed pedantic, of dramatists, has:

You will not be *acknown*, sir: why 'tis wise;
Thus do all gamesters at all games dissemble.
Volpone.

There was no pedantry in the use of the word "acknown" by Jonson.

Instead of the use of this word by Shakespeare, being an attempt to bring "*agnosco*" into our language, I believe "acknown" or "acknowen" and also "aknowen" (two related words) were in use from the age of Chaucer, and that "acknown" was dropping out of general use when Shakespeare employed it.

"Acknowen" was the early form: subsequently "known" was used in its stead. The prefix "ac" fell into disuse.

Mr. Theobald would have seen this, if he had looked into the first edition of *Othello*, 1622.

In the passage which he quotes, he would, in that edition, instead of "acknowen," have read "knownen."

An instance of the use of the word "acknown" can be found in the year 1570. See Wilson's "Translation of the Orations of Demosthenes," p. 98. "Nowe if we will not be *acknowne* that he (Philip) warreth against us."*

"Acknown" can be met with in Henry Smith, 1591, Ben Jonson, 1603, Joseph Hall, 1624.

"Aknowen" can be seen in Tyndale's Expos. of Matthew, pub. 1532. "Which [prayer] ought to be direct to God alone, either to give Him thanks, that is to say, to be *aknowen* and to confess in the heart, that all we have cometh of Him." Parker Soc. Ed. p. 80.

Also in the Message of the Council of England to King Philip 2nd. "The farmers, graziers, and other people, how well willing so ever they be taken to be, will not be *aknown* of their wealth." Strype, 6 vol. Ecc. Mem. p. 103 (1557).

"*Advertising* (as an adjective). This word is once used in the classic sense (adverto) of mindful, regardful, observant—directing one's mind, feelings, thought or attention to a thing.

"As I was then
Advertising, and holy to your business,
Not changing heart with habit, I am still
Attorney'd at your service."
(*Measure for Measure*, V. i. 387.)"

This word "advertising" had been long in use before the folio, 1623. It was used with three or four different meanings.

With the meaning of "direct one's mind to," the word is found in Hawes' Past Pleas, v. i. (1509).

"The Lady Gramer dyd me receyve into her goodly scoole :
To whose doctrine I dyd me advertise."

"*Aggravate*. Dr. Abbott says: "To aggravate now means, except when applied to disease, to add to the

See Haz. Old Plays, 5 vol., p. 198.

mental burdens, hence to vex; but in sonnet 146, we find—

“Then, soul, live thou upon thy servant’s loss, [*i.e.* thy
body’s loss]

And let that pine to aggravate thy store;”

in the literal sense of to add to the weight of—increase. This is, of course, a naturalization of the Latin word *aggravo*—*ad, gravis*—make heavy.”

The word aggravate in the sense used in the sonnet and elsewhere in Shakespeare, was not naturalized by him or the author of the folio—

“Men to aggravate their oath do swere by him that is greater.” Coverdale, 1549.

“The penitent man doth aggravate his sins.”

“To aggravate this tragical Counsel.” Henry Smith, 1590.

Thus Sandys writes in his “Travels,” 1610—

“A part of them chose Mahomet for their ringleader who had aggravated (*i.e.* increased) their discontents and confirmed them in their rebellion.”

Thomas Adams, in his sermon entitled “The White Devil,” says:—“Thus, the aggregation of circumstances is the aggravation of offences.”

Cleaver and Dodd on Proverbs, p. 16, edit. 1612, written about 1605—

“It is a grievous ingratitude to reject the kindness of God, which the Prophet doth aggravate against unfaithful Ahaz.”

“*Antres*: taken directly from the Latin *antrum*, a cave.

“Of *an'tres* vast and deserts idle.”

(*Othello*, I. iii. 140.)”

Taken from *antre*, a French word; see Cotgrave’s Dict. 1611; and made plural by adding *s*.

“*Artificial*: with a meaning derived from the Latin

word *artifex*, a maker or creator, is used in the following passage :—

We, Hermia, like two *artificial* gods

Have with our needles created both one flower."

I think the word "artificial," as used by the author of the Folio, means not so much the act of creation as the skill in creating. In this sense the word is used in Barnes Works, 1541, "A cunning and *artificial* graver." Hakluyt Voyages, 1600, "They are very *artificial* in making of images."

"*Aspersio* : used once by Shakespeare, does not mean calumny; it has a meaning derived from its Latin root, but even this is taken in a very peculiar sense—

No sweet *aspersio* shall the heavens let fall
To make this contract grow.

(*The Tempest*, IV. i. 18.)

Then follow three or four instances of the classic use of the word by Bacon,"

The word "*aspersio*" was used in this sense by contemporaries of Shakespeare and Bacon.

"This would one Nigidius demonstrate, who upon a wheel turning with all possible swiftness, let drop at once two *aspersions* of ink, so near together as he possibly could: yet the wheel standing still they were found very remote and distant." Adams, vol. I, p. 11.

See also Sandys' "Travels," p. 59, written 1610, thirteen years before "The Tempest" was published. Sandys was, I believe, absent from England when "The Tempest" was first acted.

"There are foxes aspersed over with black spots." Topsell (1607), "Four-footed Beasts."

"*Cacodaemon* : Greek *κακοδαίμων*. Evil genius (once only).

Hie thee to Hell, for shame and leave the world,
Thou *Cacodaemon* ! there thy kingdom is.

(*Richard III.*, I. iii. 143.)"

Originally Greek, but when Shakespeare and Bacon wrote, an English word, meaning evil spirit. The word was used in the same sense by Nashe in his "Terrors of Night," published 1593.

"Anie Terror, the least illusion in the earth, is a Cacodaemon unto him."

This word 'cacodaemon' was used to represent an idol or image, and is found three times in Adam's sermons, 1605-1625.

Martin Luther speaks of "rudis cacodaemon."

"*Capricious* : This word occurs once only in Shakespeare.

I am here with thee and thy goats, as the most *capricious* Poet, honest Ovid, was among the Goths.

(*As You Like It*, III. iii., 7.)"

Capricious has a double reference to the *Italian* word, *capriccioso*, humorous or fantastical, and to the Latin word caper, a goat.

See Carew Huarte's Exam., 1594. "The inventive wits are termed in the Tuscan tongue, capricious (*capriccioso*), for the resemblance they bear to a goat, who takes no pleasure in the open and easy plains, but loves to caper along the hill tops."

"*Captious* occurs once only, and with an entirely classic meaning—

"I know I live in vain, strive against hope;
Yet in this *captious* and intenable sieve
I still pour in the waters of my love."

Captious has the meaning of the Latin word *capio*, I take."

I do not think the word is used by Shakespeare in any new meaning. The word "captious" was in common use from 1447. In 1530 Palsgrave, "capcions, crafty in words to take one in a trap." I think Shakespeare used the word "captious" in this sense.

See also the use of the word "captious" in "Damon and Pithias," composed not later than 1566, pub. 1571. Hazlitt's Ed. of Old Plays, vol. 4, p. 74.

"When there were not so many *captious* fellows as now,
That would torup men for every trille, I wot not how."

In "The Three Ladies of London," Haz. Edit., 6 vol., p. 293, "What thinkest thou by captious words to make me do it?"

Minsheu gives the word as meaning "catching at others," a *capiendo*.*

"*Cast* : is another instance of classic punning.

"He hath bought a pair of *cast* lips of Diana . . . the very ice of chastity is in them,"

(*As you Like It*, III., iv. 16.)

The word *cast* combines the double meaning of the English vernacular, cast off, done with; and the Latin *Castus*, chaste, Diana being the goddess of chastity."

This may be an instance of Shakespeare's punning, but it is not an instance of his introducing a new word, or a word with a new meaning.

Cast, done with, and *Cast* meaning chaste had been long in use before Shakespeare was born.

In 1430 Lydgate wrote "To serve Diana that was the *cast* goddesse."

"*Casual* : casualties, corresponding to Bacon's Latin word *causalia*, from *casus*, what happens or falls out.

"The Martlet

Builds in the weather on the outward wall,

Even in the force and road of *casualty*."

(*Merchant of Venice*, II. ix. 29.)

"Turned her to foreign *casualties*."

(*Lea*, IV. iii. 45.)

"Your brace of unprizable estimations; the one is but frail, and the other *casual*."

* To be captious, Haz. O. P., 5 vol., p. 363.

Bacon speaks of the "casualty" of the fortunes of kings, and referring to the confiscation of the goods of attainted subjects, he calls them "casualties of the crown," i.e. windfalls. (*Henry 7.*)"

So did every one else speak thus. Bacon's language and the language of the folio, were in common use from Chaucer downwards. See his "Troilus and Cressida." The phrase "Casualties of the Crown" common at least from 1330, and in frequent use from that time to this.

"And for a thing hanging on such casualty,
Better a mess of pottage than nothing."

1555 (*Jacob and Esau*, Haz., 2 vol., p. 221).

"*Circumscribe* : circumscribere, enclose in a circle, limit, define the limits or boundaries of everything.

Where he *circumscribed* with his sword
And brought to yoke, the enemies of Rome.

(*Titus Andronicus*, I. ii. 68.)

Therefore must his choice be *circumscribed*.

(*Hamlet*, I. iii. 22.) "

More, in his "Dialogue Heresy," 1529, writes: "He is not comprehensyble nor circumscribed no where."

I have a note that this word is found in Chaucer.

Banister, Hist. Man, I. 9, "The bones of the Temples are equally circumscribed with scallie Agglutinations."

1603. B. Jonson, *Sejanus* Act. v., Sc. x. "They that thronged to circumscribe him."

"*Circumscription* : once only used.

I would not my unhoused free condition
Put into *circumscription* and confine.

(*Othello*, I. ii. 26.) "

1550. Cranmer Def. "If the nature of the godhead were a body, it must needes be in a place, and have quantitee, greatnesse and circumscription."

1578. Banister, Hist. Man, I. 9, "The circumscription of this bone."

"Henry the 8th, 1520, "The revenues and other casualties of that land (Ireland)." — *Halliwells Lett. of Kings*, p. 260, 1 vol.

“*Civil : uncivil* : are words that in Shakespeare have a more classic sense than modern usage admits. They refer to *civis*, the state.

Civil means, not polite, but subject to public law.

The King of Heaven forbid, our lord the king
Should so, with *civil* and *uncivil* arms
Be rushed upon !

(*Richard II.*, III. iii. 101.)

The *uncivil* Kernes of Ireland are in arms.

(2 *Henry VI.*, III. i. 310.)”

The words *civil* and *uncivil*, and in the sense ascribed to these words by Mr. Theobald, were in common use. Hooker, in 1590, wrote in his Ecclesiastical Polity, Book I., p. 10,

“Civil Society doth more content the nature of man than any private kind of solitary living.”

The word civil, and in nearly all its meanings, was in use before Shakespeare or Bacon published anything. See Oxford Dictionary, where the word *civil* is given with twenty different meanings. I give a few instances of the use of the words “civil and civility” in the sense of the folio.

Thus Lewes Lewkenor (1599) in his “Translation of Cardinal Contrareno’s Commonweath of Venice,” p. 34, writes thus: “Those that are in riches unequall, though in some sort unequall, yet are they not wholly to be accounted unequall: but the institution of a civil life tending chiefly to live well, it is only vertue that must make the difference.” On p. 35 he speaks of ‘*civil* industry.’

In his preface he speaks of “acquaintance with the civilitie of other nations.” P. 41, “that everything may, with an excellent harmony seem to tune to the common good and civil union.” P. 130, “But now this their continual frequentation of the continent and divorcement as it were from the civil life.”

I quote from Sandys' travels, written 1610-11, 4th edition, 1637. In his preface he writes: "The parts I speak of are the most renowned countries and kingdoms: where Arts and Sciences have been invented, and perfected: where wisdom, virtue, policie and civilitie have been planted, have flourished." P. 53 he writes, "which (religion of Mahomet) enlarging, as the Saracens and Turks enlarged their empires, doth at this day well-nigh overrun three parts of the earth: of that I mean, that hath *civil* inhabitants." P. 60, "and, lastly, where it is planted, rooting out all virtue, all wisdom and science, and in summe all liberty and civility.

"*Collect*: Latin *colligo*, gather together. The classic sense includes mental collection, put or join together logically, make deductions, and it is once used in this sense by Shakespeare.

"The reverent care I bear unto my Lord
Made me *collect* these dangers in the Duke."
(2 *Henry VI.*, III. i. 34.)
Be *collected*;

"No more amazement: tell your piteous heart,
There's no harm done."
(*The Tempest*, I. ii. 13.)

Mr. Theobald makes quotations from Bacon shewing the same use of the word."

The word "collect," meaning to form a conclusion, is found in our language as early as 1560. Thus, in the first Booke of Discipline (A.D. 1560), relating to Calvin's Catechism, you can read: "After noone must the young children be publicly examined in their Catechism, in the audience of the people; in doing whereof the Minister must take great diligence, as well to cause the people understand the questions proponed as the answers, and the doctrine that may be *collected* thereof."

See also "Lambard's Eiren," 1582.

“Hereof also M. Marrome *collecteth* that only eight of them shall receive the wages.”

In the sense of keeping the mind calm, an instance is found in the year 1602. *The Tempest* was not published until 1623.

Marston: “What means these scattered looks? Why tremble you? Collect your spirits, Madam.”

“*Collection* has a cognate meaning. *Collectio* is used by Seneca in the sense of inference—conclusion.

Her speech is nothing,
Yet the unshaped use of it doth move
The hearers to *collection*;

(*Hamlet* IV. v. 7.)”

This use of the word is found in More, 1529. “By a collection and discourse of reason.”

In Hooker’s preface to “*Ecc. Pol.*,” written 1590, p. 102, edition 1823, “That which perhaps you are persuaded of, ye have it no otherwise than by your own only probable *collection*.” In the First Book, p. 181, of same edition, “only deduced they are out of Scripture by collection.” Its use in Hooker is not infrequent.

“*Comfort*: in its classic sense, from *con—cum* and *fortis*, to strengthen—a legal term signifying aiding, abetting, helping.

“If I find him *comforting* the King, it will stuff his suspicion more fully.”

(*Lear*, III. v. 21.)

“If neighbour Princes should patronise and comfort rebels.” Bacon’s “*Henry 7.*,” 1623.

Comfort, in the sense to strengthen, is found as early as Wiclif’s *Effesies*, c. 6, “Her aftirward, britheren be ghe counfortid in the Lord.”

In Grafton’s *Chronicle*, 1568 (II. 74), one reads, “as touching the death of the aforesaid Beckett, to the which he sware that he was neither aiding nor comforting.”

Comforting, a legal word in common use before Bacon or Shakespeare wrote.

“*Complement*, Latin *compleo*, fill up, finish, make complete or perfect. Once in Shakespeare is this word used in a sense derived from the word *compleo*, and the effect is curious and subtle.

When my outward action doth demonstrate
The native act and figure of my heart
In *complement* externe.

(*Othello*, I. i. 61.)”

The word here only means filling up. In this sense the word complement had been long used. “He humbly besought your Highness by his messengers and letters for *complement* and execution of justice: Hackluyt’s Voyages, vol. 9, p. 153.

“And all her sisters, nymphes with one consent,
Supplide her sobbing breastes with sad complement.”

(*Spenser’s Faerie Queen*, b. iii. c. 4.)

“*Composition*, from the Latin *compono*, *composui*, form, bring together; used once as equivalent to coherence, consistency.

There is no *composition* in these news,
That gives them credit.

(*Othello*, I. iii. 1.) 1623.”

The word “composition” in the quotation means only order or arrangement—see its use in F. Thynne’s “Animad,” 1597. “The tedious length and disordered composition.”

“*Composure*, from the same Latin root, meaning a union, conjunction.

“It was a strong composure, a fool could disunite.

(*Troilus and Cressida*, II. iii. 108, 1608).”

Used with this meaning frequently about 1600, A.D.; 1599, B. Jonson, “Cynthia’s Rev.,” i. i., “Demosthenes in the composure of all his exquisite and mellifluous orations.”

“*Compound*, Latin *compono*, adjust, arrange, settle.

“We will compound this quarrel.”

(*Taming of the Shrew*, I. ii. 30.)”

In use, with this meaning, in the reign of Henry VIII., and in the Act of Parliament, 5 Eliz., c. 4, sec. 28, you find, "If the said justice cannot compounde and agree the matter between them."

"For if the bishops were divided among themselves and at variance and had no superior, who should compounde the controversies." (Whitgift's Def. p. 364.)

"*Concent* ; Latin *concino*, *concentus*, sing together or in concert—harmoniously.

For government, though high and low and lower

Put into parts, doth keep in one *concent*."

Used in this sense in 1588, by H. Broughton, "A 'concent' of Scripture."

Also in Fairfax's Jerusalem Delivered, b, xviii. s. 19.

A dreadful thunder-clap at last he heard,

The aged trees and plants well nigh that rent,

Yet herd the nymphs, and syrens afterward,

Birds, winds and waters sing with one *concent*. (1600).

1593, Drayton Eclog. VII., 177, "that *concent* we clearly find, which doth draw things together."

1603, Drayton Bar. Wars, III., 114,

"So their affections,

Set in keys alike,

In true *concent* meet,

As their humours strike."

"*Conduce*. The same range of meaning that belongs to the Latin word *conduco* is given to the word *conduce*. The primary meaning is to bring together, assemble, collect, as in the following passage:—

Within my soul there doth *conduce* a fight of this strange nature.

(*Troilus and Cressida*, V. ii. 147.)"

In the sense of leading towards or aiding in bringing about, this word may be found in the year 1527 in a letter of Cardinal Wolsey to Hen. 8. "I have taken much travaile for the *conducting* and setting forth of

good amitie and peace between your highness and her son." See A Day's "Eng. Secretarie," 1586. "Much may the evil example of some lewdly given, conduce hereunto."

"*Conduct* (substantive), from Latin word; as a noun substantive it means guidance, or leading.

My election is led on in the *conduct* of my will.

(*Troilus and Cressida*, II. ii. 61.)"

The word in the sense of guiding, or being "a channel for," had been long in use. Thus Spenser:—

"As a ship that through the ocean wave,

By conduct of some star doth make her way."

In a paper prescribing the ceremonies to be paid to the corps of King Henry VIII., these words are found: "The names of the Bishops appointed to attend upon the *conduct* of the said corps when it shall be removed."

See also the Span. Trag., Hazlitt's Old Plays, vol. 5, p. 123.

"For evils unto ills conductors be, and death's the worst of resolution."

Conduct as a verb, in the same sense; see "Conflict of Conscience" (1581), Haz. Ed. of Old Plays, vol. 6, p. 102.

"Who doth conduct thee in the path that leadeth to all woe."

"*Confine* : *confineness* : in Latin *confinis*, is the adjective of which *confine* is the correlative substantive; bordering, adjoining, and so a border or boundary.

The extravagant and erring spirit hies

To his *confine*.

(*Hamlet*, I. i. 154.)"

The word confine was used in this sense in the year 1548; see Hall's Chron. II. 171 b.

"Princes have less confines to their wills" (Strype 4 Ec. Mem. 370).

"The countries which confine there together" (North's *Plut.*).

Adams' Sermons (2 vol. 59, Nicholls' Edition). "The confines of the wilderness."

So in Horae Subsecivae, 1620.

Sandys, in his Travels, frequently uses the word "confine" in the sense of Shakespeare.

Thus p. 16 "Two seas confine," p. 17 "the confining nations," p. 27 "confined with Thrace." (See p. 29, 42, 45, 46, 92, 141.)

"Upon that wall which next the camp confines" (1600).
(*Fairfax Tasso*, Edition 1624 p. 324.)

"*Congrecing*": this word, says the Oxford Dictionary, is of doubtful existence.[†]

"*Congruent*": Latin *congruens*, suitable, appropriate, once only.

I spoke it, tender Juvenal, as a congruent epitheton,
Appertaining to thy young days.

(*Love's Labour Lost*, I. ii. 14.)

The word, in this sense, has been used from Henry VI. downwards. Take an instance from Sir Thomas Elyot, "The Gouvernour," 1531. "His temperate and sober living being thought of some men, not agreeable nor *congruent* to his Majestie."

The word "congruity" was used with the same meaning of fitness, "appropriateness." Tyndale (1539), the Practice of Prelates: "he could not of good congruity but reward his old chaplain." Parker Soc. Edition, p. 337.

See 'Congruence,'[†] Bales' "God's Promises," 1538. Haz. Ed., 1 vol., pp. 285, 291. "That no one be admitted to the function of the Minister but they who can speak "congruous" Latin" (Res. Kirk of Scot, Mar. 7, 1575).

"*Consign*": represents the Latin *consigno*, subscribe seal to, ratify, confirm, yield.

All lovers young, all lovers must

Consign to thee and come to dust.

(*Cymbeline*, IV. ii. 274.)

See Addenda.

[†] Henry the 8th uses 'good congruence' twice in his letter to the Earl of Surrey, 1520.—*Halliwel's Lett. of Kings*, 1 vol. p. 257.

In 1536 Tindale wrote thus: "For my father hath consigned and confirmed me with his assured testimonie, to bee that assured saving health, and earnest penny of everlasting life."

"*Consist*: the Latin word *consisto* means, take one's stand, or keep a position."

This word "consist" was in use with various meanings long before Shakespeare or Bacon wrote.

In 1534, Polydore Virgil writes: "The English imperie consisteth [standeth] on secuer pillars."

"*Constringed*: Latin *constringo*, bind together, string up like a bundle and so give coherence or consistence. It occurs only once.

The dreadful spout
Which shipmen do the hurricano call,
Constringed in mass by the Almighty sun.
(*Troilus and Cressida*, V. ii. 173.)"

Used by a contemporary, Burton, in his *Anatomy of Melancholy*, 1621.

"The neck of the Bladder is constringed with a muscle."

"*Contain*: in the sense of *contineo* i.e. (1) restrain; (2) hold together, encompass.

Fear not, my lord; we can *contain* ourselves.
(*Taming of the Shrew*, Ind. i. 100.)
Measureless liar! thou hast made my heart
Too great for what *contains* it.
(*Cor.*, V. vi. 103.)"

This word was used in both these senses and with other meanings before Shakespeare's day.—See Oxford Dictionary under "contain."

"*Content*: from the same root, the space defined by a boundary.

Then, though my heart's *content* firm love doth bear,
Nothing of that shall from mine eyes appear.
(*Troilus and Cressida*, I. ii. 320.)"

This word used in every sense from 1470 downwards ; see "Content," Oxford Dictionary.

"*Continent* : the same meaning from the same root Shakespeare calls the chest, or thorax, the continent of the heart—the box which contains it.

The rivers have overborne their *continents*.

(*Midsummer Night's Dream*, II. i. 92.)

Bacon uses these words in a precisely similar way, "If there be no fulness, then is the *continent* greater than the content." Continent is one of the words pointed out by Hallam as indicating classic scholarship in the poet."

The use of this word shows neither classic scholarship in Bacon nor Shakespeare.

They both read in North's Plutarch, 1579, "A cylinder containing a massive sphere, with an inscription of the proportion, whereof the *continent* exceedeth the thing contained."

See also Field's, "A woman is a weathercock (1609)," Hazlitt's Edition of Old Plays, Eleventh Vol., p. 14. "You think (like fairy's treasure) to reveal it, will cause it vanish : and yet to conceal it will burst your breast : tis so delicious and so much greater than the *continent*."

Thomas Adams, a contemporary of Shakespeare and Bacon, in his sermon, preached at Paul's Cross, March 7th, 1612, addressing a vast multitude of men of all classes, says "the bagge is a continent to the money, and the world is a continent to the bagge."

"*Contraction* : once used ; *contraho*, *contractus*, draw together, come to an agreement—as in marriage.

O such a deed

As from the body of contraction plucks

The very soul.

(*Hamlet*, III. iv. 45.)"

See Hakluyt Voyages, 1598. "The mutual *contraction* of a perpetual league and confirmation of friendship."

“*Contrive*. When Shakespeare writes,

Please ye we may contrive this afternoon,
(*Taming of the Shrew*, I. ii. 276.),

he uses, with unusual audacity a Latin word in a sense not common in Latin, and utterly anomalous for English—in the sense of wear away, spend, consume.

Bacon also uses the Latin word in the same way.”

This suggestion of Shakespeare’s unusual audacity in the use of the word “contrive” is quite laughable.

Contrive, to waste or wear away, was quite common before Shakespeare was born.

A clear instance is found in Painter Pal. Pleas. I. 116. b.

“You tarie and abide here to contrive your tyme.”

See Edward’s “Damon and Pithias” (1571) Hazlitt’s Edit. of Old Plays, 4 vol., p. 26.

“In travelling countries we three have contrived
(wasted)

Full many a year.”

The Latin word *contriverunt*, found in Bacon, was in use before he wrote a line.

“*Conveniences* : *convenio*, agree with, harmonise.

For the want of these required *conveniences*, her
delicate tenderness will find itself abused.
(*Othello*, II. i. 234.)”

1554, T. Sampson. “There is no convenience between Christ and Bethal.”

(*Strype’s Eccl. Mem.*, 3 vol. 18 app. p. 32.)

Convent, see Oxford Dictionary.

“*Conversation* : this word is used in a very remarkable way in one passage, where no verbal interchange of discourse can be alluded to.

My Lord, your son made me to think of this ;
Else Paris, and the medicine, and the king
Had, from the *conversation* of my thoughts,
Haply, been absent then.

(*All’s Well that Ends Well*, I. iii. 238.)”

This word was in constant use without any regard to interchange of thoughts or words in the sense of turning, *see* Oxford Dictionary, under the words "conversant" and "conversation."

See Miles Coverdale's Pref. to Letters of Martyrs.

"Both men and women, whose conversation in old time was beautified with singular gifts of the Holy Ghost."

Mr. Theobald further says that "when Bacon says a man tosseth his thoughts," much the same idea is suggested.

"Edward Fitzgerald was especially struck by these words of Bacon, and says, 'I know not from what metaphor Bacon took his "tosseth."' The passage in Shakespeare, thus expressed, appears to me (Theobald) to give a complete answer to Mr. Fitzgerald's perplexity."

I do not think that Shakespeare when he used the word "conversant," had any thought of "tossing." As for "a man's tossing his thoughts," Bacon took the expression from the common language and meant tossing thoughts from one another. He was not thinking of turning about the thoughts, this is secret. Tossing must be open.

"The cause is debated and tossed to and fro." (*Rhemish New Test.*, p. 89.)

"Reasoning to and fro before the Pope for four hours." (*Stryke's Eccl. Mem.*, 2 vol. p. 78.)

There are, however, two instances of the tossing being secret. *See* Fairfax's Tasso (1600), p. 326, edit. 1624.

"And while he talkt, great things
Toss'd in his thought."

Also "Damon and Pithias," Haz. Ed. Old P., vol. 4, p. 65 (1566).

"In tossing it often with myself to and fro,

I found out that Onahpets backwards spelled Stephano."

"*Convicted* : once only used by Shakespeare, and then is really the past participle of the word convince,—vanquished, defeated.

"So by a roaring tempest on the flood,
A whole armada of convicted sail
Is scattered." (John, III. iv. 22.)

Bacon uses the word convict in the same sense."

So does Christopher Potter, whose work on Christian Charity led to Chillingworth's Religion of Protestants.

In his address to the Christian Reader (1617), prefixed to Airys Lectures on the Philippians, Potter says, "The world abounds with polemical books, which do not so much compose as breed contentions. I confess the fault is not ours, but our adversaries whose perverseness will not be convicted even when they are *convicted*."

In Pilgrim Princes, 1607, you can read "Hippolita being convicted by Theseus for her singular stoutness and courage, was married to him."

"*Convince* : also from the same root, defeat, over-come.

"His two chamberlains
Will I with wine and wassail so *convince*."
(Macbeth, I. vii. 63.)

Bacon in his essay of "Atheism" speaks of Natural Theology as sufficient to "convince Atheism, but not to inform religion."

A word of frequent use. Thus Fox, Book of Martyrs, 4 vol., p. 286. "And now thou dost require to be convinced with Scriptures."

In Preston's "Cambyzes," 1570,

"From Persia I mean to go,
Into the Egypt land,
Them to *convince* by force of arms,
And win the upper hand,"

p. 174, Haz. Ed. of Old Plays, 1874.

1580. "One that is taken and convinced of heresy."
The Conflict of Conscience, Haz. Ed. of Old Plays, v. 6, p. 94.

1582. *Rhemish New Testament*. "For he with vehemence *convinced* the Jews openly."

"*Crescive* : occurs only once ; from *cresco*, grow.

Grew like the summer grass, fastest by night,

Unseen, yet *crescive* in his faculty.

(*Henry*, V., I. i. 65.)"

When Shakespeare was a child of three years of age, Drant was writing "The dragons, with proper brestes do nurse their *cresyne* young."

"*Crisp* : Latin (of hair) curled ; of things curled, uneven, waving.

Leave your *crisp* channels.

(*Tempest*, IV. i. 130.)

(The River Severn) "Hid his *crisp* head in the Hollow Bank. (*Henry II.*, I iii. 106.)

Bacon says "Bulls are more *crisp* on the head than cows,"

Used in this classic sense two hundred years before Shakespeare wrote. See Oxford Dictionary.

I quote the following : "I begin at her hair, which is so goodly, crisped to her heels." *Calisto and Melibæa*, Haz. I vol. p. 61 (1540.)

"*Decimation* : Dr. Abbott points out that Shakespeare uses the word decimation in its technical sense for a tithed death.

By decimation, and a tithed death,

. . . take thou the destined tenth.

(*Timon of Athens*, V. iv. 31.)"

Dr. Abbott might have pointed out that many before Shakespeare used the word decimation in the same sense.

Thus in North's Plutarch, 1579. "Antonius executed the decimation. For he divided his men by ten legions and then of them he put the tenth legion to death."

"*Defused* : Latin *defundo*, *defusus* or *diffused*, *difundo*, *diffusus*, pour down—used to indicate what is wild, irregular, scattered.

If but as well I other accents borrow,

That can my speech *defuse*. (*Lea*, I. iv. 1.)"

See Oxford Dictionary for early illustrations of the use of this word in sense suggested.

"*Degenerate* : Implies loss of caste, forfeiture of the credit or prestige belonging to rank.

Can it be
That so *degenerate* a strain as this
Should once set footing in your generous bosom.
(*Troilus and Cressida*, II. ii. 153.)"

In common use from one hundred years before Shakespeare or Bacon.

An early instance of its use can be seen in Fox's translation of the Emperor's letter against Luther (1560), Fox, 4 vol., p. 287—"We cannot without great infamy and stain of honour, *degenerate* from the examples of our elders."

Lewis Lewkener, translation of Castreño Republic of Venice, p. 111, 1599,—“Do degenerate from the nobleness of their stock.”

Camden, 1603—"But this young lord in height of courage, nothing degenerating from so worthy a father," p. 279.

Henry Smith, 1590—"The Church of Rome . . . is become degenerate, and revolted from that former puritie that once was in it." God's Arrow against Atheists, p. 68. Edition 1611.

Calvin on John, p. 11, 1584—"The light wherewith men were endued in the beginning is not to be esteemed according to their present state, because in this corrupt and degenerate nature this light was turned into darkness.

"*Deject* : Latin *dejicio dejectus* : cast down, drive out.
Reason and respect
Make livers pale and lustihood *deject*.
(*Troilus and Cressida*, II. ii. 49.)

We may not once deject the courage of our minds,
Because Cassandra's mad. (*Ibid.* 121.)

Ophelia speaks of herself 'as of ladies most deject and wretched.' "

Long before the word was put into the mouth of Ophelia, in the year 1555, the martyr Philpot used it seriously, in writing out of the Coal House, where he was imprisoned, to John Careless—"Seeing you are God's own darling, who can hurt you? Be not of a *deject* mind for these temptations." Cov. Lett. of Martyrs p. 175, Bickersteth's Edition, 1837.

1620, Adams used it as a verb (see vol. 2, Nichol's Edition, p. 37).

"A new King, beginning his reign in the conscience, deposeth, *dejectteth*, that usurping tyrant."

Udal wrote—"Christ dejected Himself."

1603, Florio's Montaigne—"Good authors deject me too too much and quail my courage."

Delated and delation: Latin *defero, delatus*: In the sense of delivering over, and whirling and accusing.

See Oxford Dictionary for use of these words before their use by Shakespeare.

"Delated to the Presbyterie." *Res. Kirk of Scot.*, Mar. 7, 1575.

"And what were these harpies but flatterers, delators and the inexplicably covetous?" Sandy's Travels p. 9 (1610).

"*Demerits*: has in its classic sense exactly the opposite meaning to that which it bears in vernacular speech; *i.e.* it does not refer to faults, worthy of blame, but to good qualities, which are to be commended.

My *demerits*

May speak unbonnetted, to as proud a fortune

As this that I have reach'd. (*Othello* I. ii. 24.)

The ordinary meaning, as now employed, was current in Shakespeare's time, and in one instance he has so used it, so that the classic use was one of election in the poet's mind."

No election in the poet's mind ; demerits in the classic sense, in use and coming down for two hundred years before Shakespeare wrote Othello. A good instance is seen in Hall's Chronicle 151 (1548). "For his *demerits*, called the good Duke of Gloucester." Demerits meaning faults, bad qualities, has had a use as continuous and nearly as early as demerit meaning good qualities.

1509, Barclay Shyp of Follys. "To assemble these fools in one band and their demerits worthy to note."

The word, in both its meanings, was in common use, when Shakespeare was born, and no election in his mind when he used the word "demerits" in the sense "of good qualities."

"*Demisc* : Latin *demitto*, let some thing go down or descend, a legal term used once by Shakespeare and by no other poet.

Tell me, what state, what dignity, what honour,
Canst thou demise to any child of mine ?

(*Richard III.*, IV. iv. 246.)"

Although the word demise may not have been used by any other poet, the word demise, meaning to convey or transfer by lease or otherwise, was in common use before Shakespeare wrote.

"*Depend* : Latin *dependo*, hang down or on, hold in suspense.

Wilt thou be fast to my hopes, if I *depend* on the issue ?

(*Othello* I. iii. 369.)"

1563, Homilies, Faith. "Depending only of the help and trust they have in God, whereupon our royalty dependeth." (Henry 8th).

"*Deprave* : *depravation* ; Latin *depravo*, from the root *pravus*, crooked, not straight, distorted, deformed. The secondary meaning is to vilify, slander, traduce, calumniate. The primary meaning is used by Shakespeare and Bacon."

Primary meaning in common use.

1550, Hutchinson's Image of God, Parker, Soc. Edition, p. 50. "And so they do not only rack the Scriptures, but also deprave and corrupt the doctors."

1561, Norton's Trans. Calvin's Institutes. "This malice which we assign in his nature, is not by creation but by depravation."

1584, Calvin's Harmonie of the Evangelists, p. 12. "So much depraving of manners."

1610-1625, Adams (2 vol., p. 40, Nicholl's Edition). "He derived his nature from God, but the depravation of it from himself." "These times of ours be of a sinful and depraved condition" p. 267.

"*Derogate, derogation* ; Latin *derogo, derogatus*, to repeal part of a law, to detract from or diminish anything. Derogation means loss of dignity or estimation.

From her *derogate* body never spring

A babe to honour her. (*Lear*, I. iv. 302.) "

Used in this sense by Sir Thomas More and Henry 8th.

1550, Hutchinson "The Image of God" Parker, Soc. Edition, p. 57. "The endless punishment of the wicked is no *derogation* of God's great mercy."

1581, Conflict of Conscience, Haz. Ed. Old Plays, 6 vol. p. 131. 'I speak not this, that I would ought the Gospel derogate.'

1584, Calvin on John, p. 16, "Therefore they *derogate* too much from faith."

Calvin's Harmony of Evangelists, p. 617, "Therefore Christ saith it was not his mind to derogate from the authoritie of the least commandment."

See King on Jonah, 1594.

Smith, died 1591,—see p. 578 of his collected works. "If God must have all our love, what love is left for any other? Whereunto I answer that the love of our neighbour doth not derogate or detract from the love of God."

Camden "Remains concerning Britaine," 1605, p. 31.

"Sir John Price, to the derogation of our tongue and glorie of his Welsh."

1592, Bancroft (A Survey of the Pretended Holy Discipline, p. 208, Edition 1663). "Hitherto then concerning all these Puritan Popish assertions (so much derogating from the lawful authority of Christian Princes)."

"*Dilated* : Latin *differeo*, *dilatus*, carry from each other, spread; or more probably representing *dilato*, spread out, enlarge, amplify.

After them and take a more dilated farewell.

(*All's Well*, II. i. 58.) "

See Preston "Cambyses" (1566), Haz. Edition Old Plays, p. 191. "'Commons' complaint I represent, with thrall of doleful state, by urgent cause erected forth my grief for to *dilate*."

1579, Twyne, "I might dilate this discourse with a thousand arguments."

"*Discoloured* : Latin *discolor*, in various colours, party-coloured, variegated. Generally applied in Shakespeare to the colour of blood when shed on the ground.

Many a widow's husband grovelling lies

Coldly embracing the discolour'd earth.

(*John*, II. i. 305.)

Shakespeare uses the word in the sense of "slain." Thus—

If we be hindered,

We shall your tawnee ground with your red blood

Discolour. (*Henry V.*, III. vi. 171.) "

Used in this sense by Wicliffe Solom Song, i. 5.

"Wileth not beholden, that I be brown, for discoloured me hath the sunne."

"*Dissemble* : Latin *dissimulo*, disguise, conceal, feign that a thing is different from what it really is.

I'll put it on and will *dissemble* myself in it, and I would

I were the first that ever *dissembled* in such a gown.

(*Twelfth Night*, IV. ii. 5.) "

This word, in the sense used by Shakespeare, can be found in almost every writer from the reign of Henry VIII. to the time of Shakespeare. I have met with it in at least forty instances before 1590.

Thus Tyndale's "The Practice of Prelates," 1530, p. 307. Parker Soc. Ed. 1879. "Utterly appointed to semble and dissemble, to have one thing in the heart and another in the mouth."

Thomas' Discourse, Edward VI., Strype 4 Eccl. Mem., p. 383, "We have two puissant princes to deal withal; the French King, a doubtful friend, and the Emperor, a dissembling foe."

Page 385, in same vol., "I would wish the matter to be dissembled."

"His holiness must be content to dissemble." 2 Strype Eccl. Mem., p. 68 (Henry VIII.), Gardiner's Letter to Wolsey. See also 2 Strype Eccl. Mem., pp. 281, 397; 3 Strype Eccl. Mem., p. 500; 4 Strype Eccl. Mem., page 72. "I think he be one of the doblest and dissemblingst gentlemen that is in the world; for there is no more assurance of his word, than to hold an ele by the tayle; but I will speak fair, promise fair, and work the contrary." Strype, 6, Eccl. Mem., pp. 368, 377.

Calvin's Harm. of Evangel., 1584, p. 16; "The which notwithstanding, the angell dooth dissemble, as if there were no fault in her," also pp. 287, 612. Calvin's Deut. (Golding's Trans.), p. 328 (1584). Sp. Trag. p. 124, Haz. Old Plays, 4 vol. (1594). "Dissembling quiet in unquietness."

Thomas Adams, Vol. I., p. 25, in speaking of Jacob, "Here is prodigal dissembling; a dissembled person, a dissembled name, dissembled venison, and a dissembling answer."

See King on Jonah (1594) p. 130; also p. 157.

Cranmer, "It was a false, flattering, lying, and

dissembling monk which caused Mass to be set up there." Lett. of Martyrs, 14.

See Croft's Elyot., 2 vol., p. 491.

1586 Hooker's Ecc. Pol., 2 vol., p. 109, edit. 1821.

1606 Cleaver and Dod on Proverbs.

It is idle to talk of "the discriminating accuracy of Shakespeare in the choice of epithets," by reference to his use of the word *dissemble*. Bacon did not invent its use. Neither is it correct to say, as Stevens did, that Shakespeare, in using the word *dissemble*, stumbled upon a Latinism. The word *dissemble* and with the meaning in which it is employed by Shakespeare, was in common and frequent use. It is everywhere in the Elizabethan writings.

"*Distract* : *distraction* : Latin *distraho*, *distractus*, drag asunder, divide into small parcels.

His power went out in such *distraction*,
As beguiled all spies.

(*Antony and Cleopatra*, III. vii. 77 : 1625.)"

Hooker's Ecc. Pol., 5 lib., c. 52, sec. 4, "Shunning that *distraction* of persons wherein Nestorius went awry." Ib., c. 53, sec. 2.

1623, Bingham's Xenophon, 108.

"The army of the Grecians was distracted into parcells."

"*Document* : is used once in its classic and etymological sense, from Latin *docco*, teach ; give a lesson or instruction. It occurs only once in Shakespeare. It is used by Bacon in his De Aug., "utilia documenta continere posset."

A document in madness.

(*Hamlet*, IV. v. 178.)

Mr. Theobald points out that the word "document" was used by Spenser."

So it was used in "Lusty Juventus," pub. Edward 6th. Haz. Edit., 2 vol., p. 50, "I am too young to understand his documents."

An instance of its use can be found in Maur. Kiffen's lines, prefixed to Lewis Lewkener's work on Venice, 1599.

" Venice invincible, the Adriatic wonder,
Where all corrupt means to inspire are curb'd,
A document that Justice fortifies."

In Queen Catherine Parr's letter to the University of Cambridge, 1546, 4 Strype Eccl. Mem., p. 338, "Truly this your discrete and politicke *document*."

Adams uses the word.

" *Double* : is used in a curiously classic sense in
The Magnifico is much beloved;
And hath, in his effect, a voice potential
As double as the Duke's. (*Othello*, I. ii. 12.) "

See instances of the use of this word in the Oxford Dictionary.

" *Eminent*, Latin *emincens*, standing out, conspicuous, lofty, towering above the rest.

" Who were below him
He used as creatures of another place,
And bow'd his *eminent* top to their low ranks."
(*All's Well*, I. ii. 41) 1623 published."

In use as early as 1569. "If the person have been excommunicate, he shall sit in a public place and eminent." *Res. Kirk of Scot.*

See Sandys' Travels, written about 1610. "Not farre below and a little above where once stood the City Elephantis, Scrophis and Mophi, two piked rocks lift up their eminent heads."

Ib. 221, "The super-eminent mountain."

" *Epitheton* ; the Greek word *ἐπιθετον*.

"I spoke it, tender Juvenal, as a congruent epitheton, appertaining to thy young days."

(*Love's Labour Lost*, I. ii. 14.)

A word not likely to be used except by a classical scholar."

Likely to be used by any Englishman of the time of Shakespeare. Then no longer a Greek word—an English word.

"Divers thought Theophilus to be a name appellative and all godly men to be called Theophilus, of loving God; but the *cpitheton* (most noble) that is joyned with it differeth from that opinion."—Trans. of Calvin's Harmony, p. 1 (1584). Epitheton—epithete—epithet.*

"*Err, Errant, erring*; Latin *erro*, I wander, rove, stray.
An erring Barbarian.

(*Othello*, I. iii. 362.)

The extravagant and erring spirit hies to his confine.

(*Hamlet*, I. i. 154.)"

In common use.

"Those that have no art are errand, vagabond, wavering, persons." King on Jonah, p. 141 (1594).

"For this cause, I think, some were called *erring* or wandering stars." Adams (1605 to 1620) 1 vol. p. 10, Nichol's Edition.

Calvin, "erring planets."

"Abounding with winding wayes, the Maze of error rounding." Sandy's Travels, p. 225, 4th ed. 1637s written about 1610.

In the Oxford Dictionary, 1400, Lay Folks Mass Book, "As an Errynge Pylgrym in the servyse of the mighty and dredful God of love."

1623, "This ship was intercepted by an English erring Captaine." Whitbourne, Newfoundland.

"*Evitate*: Latin *evitare*, shun, avoid. An attempt not successful, to introduce a new word.

She doth *evitate* and shun

A thousand irreligious cursed hours

(*Merchant of Venice*, V. v. 241.)

Bacon uses the Latin word *evitare*."

Not an attempt to introduce a new word. Parker, in his "Translation of Mendoza's History of China," 1588, wrote thus: "Many other things left out for to *evitate* tediousness."

Every school boy of the age of Elizabeth knew "‘*evitare*,’ to avoid."

* See Haz. O. P., 5 vol., p. 266.

"*Exempt* : Latin *eximo*, exemptus, take away, remove, banish.

Be it my wrong you are from me *exempt*.

(*Comedy of Errors*, II. ii. 173.)"

1553, T. Wilson Rhet. 39, "*Exempted* from Sathan, to lyve for ever with Christ our Savioure."

Frequent use subsequently.

"*Exhaust* : Latin *exhaurio*, draw out, (of liquids) once used in this primitive sense and only once.

Spare not the babe whose dimpled smiles,

From fools exhaust their mercy.

(*Timon*, IV. iii. 118.)"

1540, Act 32 Hen. 8, c. 29, "Innumerable sums of monie, craftelie *exhausted* out of this realme."

1541, Elyot "Image of Governour," "Charges enforced have exhaust the more part of your substance."

"*Exhibition* : Latin *exhibeo*, one of the meanings is, to maintain, support, sustain a person or thing; and in Shakespeare it is sometimes used in this legal sense of maintenance, allowance, gift or present.

What maintenance he from his friends receives,

Like *exhibition* thou shalt have from me.

(*Two Gentlemen of Verona*, I. iii. 68.)

"She received only a pension or exhibition out of his coffers," (Bacon, "Henry VII.," 228)."

In constant use, in the above sense, before either Shakespeare or Bacon wrote. See Oxford Dictionary.*

"*Exigent* : Latin *exigo*, which may mean to end, complete, accomplish.

These eyes, like lamps whose wasting oil is spent,

Wax dim, as drawing to their *exigent*.

(1 *Henry VI.*, ii. v. 8.)"

See A Day, 1586, English Secretary, "These by degrees is passed to the last *exigent*."

* See Addenda.

1600, Dr. Dodypoll iv. iii., in Bullen O.P. iii. 146, "I fear my barbarous rudenesse to her hath driven her to some desperate *exigent*."

"*Exorciser—exorcism—exorcist*—although this word is now used exclusively for one who lays or dismisses spirits, it is used by Shakespeare for summoning or raising spirits.

Thou like an *exorcist* hast conjured up
My mortified spirit.

(*Julius Cæsar*, II. i. 323.)

Bacon speaks of Walpole as 'a blasphemous exorcist.'

See following instances of its early use.

1584. "I doo conjure and I doo exorcise you, by the father, by the sonne and by the Holy Ghost, that you doo come unto me." R. Scott, *Discov. Witchcraft*.

1591. H. Smith, p. 381 of *Collect Works*, "Some are like exorcists, which cannot adjure but in a circle."

Dekker, *Satiromastix*, 183: "This ghost of Tucca . . . was raised up by new exorcismes."

"*Expedient, expedition*: Latin *expedio* (ex pede) free the feet from a snare, hence it comes to mean, without impediment, promptly, hastily, quickly.

His marches are *expedient* to this town.

(*John*, II. i. 60.)

Knight commenting on the above passage says, 'Shakespeare always uses this word in strict accordance with its derivation.'

See 1485, Digby *Myst.* (1882) iii. 817, "In ower weyyes we be expedyent."

1464, Paston Lett, No. 495—II. 166, "The King shall shewe his good grace and favour in the expedisio thereof."

"*Expostulate*: Mediæval Latin *expostulare*, argue, discuss, inquire, investigate; the sense of remonstrance is not included.

My liege and madam, to expostulate
What majesty is, what duty is.

(*Hamlet* II. ii. 86.) 1603."

See A. Day, 1586, English Secretary, "Having at large expostulated my true meaning."

See also Sandys' Travels (1610), p. 86, ed. 1637. "Whereof the Ambassadour hearing and expostulating the matter, the Subassee told him he was a spie."

"*Expulsed*: Latin *expulsus*, driven out. Used only once by Shakespeare.

"For ever should they be expelled from France."

(1 *Henry IV.*, III. iii. 25.)

Bacon uses the word frequently."

Used frequently by writers. some before Bacon or Shakespeare wrote, and some, their contemporaries.

1432. Hyden—"Saturnus, expulsed of Jupiter his son."

1583. Stubbes Anat. of Abus, ii. 49, "Adam our first parent was expulsed Paradise."

1505. Fisher 7 Penitent Psalms xix, works 115, "Almighty God expulsed sinne."

Strype, 4 Eccl. Mem., 369, 1548, "Isabell Queen of Naples being expulsed the realm by the first Alphonse."

Ib. 378, "And had William Duke of Normandy been able to expulse Harold King of England, if Harold had any strange friends?"

"Of whom but a woman was it sung on,

That Adam was expulsed from Paradise?"

1536. *Calisto and Melibea*, Haz., Old P., 1 vol., p. 59.

1591. Henry Smith "They which should honour thee, shall expulse thee," p. 186, Edition, 1611.

Sandys 1610, 4th Ed. 1637, p. 15, "Consisting for the most part of the *expulsed* inhabitants," p. 36, "Expulsed as they say at Constantinople, from amongst their fraternities," p. 107, "To assist them in the expulsion of the Greeks," see also p. 142, 144, 145 and 222. Sandys used this word far more frequently than Bacon.

"*Extenuate* is one of the words referred to by Hallam as an indication of Shakespeare's Latinity.

"The law of Athens, which by no means we may *extenuate*." (M.N.D. I. i., 120.)

It has the meaning of *extenuo*, make thin or small, lessen, weaken.

Bacon uses it twice in this meaning."

The use of this word by Shakespeare is no indication of his Latinity, although, I have no doubt, he was well acquainted with the Latin tongue. The word "extenuate" in the sense referred to, I have found frequently in the course of my reading from 1553 to 1633.

1553. Sir John Cheke to Queen Mary, "Although I might many ways *extenuate* my fault towards your Highness; I will not abase my fault, lest I should thereby diminish your Highness' goodness bestowed on me."

1554. Letters of Martyrs. Bradford, "I do not seek to *extenuate* my sins."

1551. Henry Lloyd, a learned Welshman, "He doth either openly slander, or privily *extenuate*, or shamefully deny the martial prowess or noble acts."

1584. "Calvin's Harmony of the Gospels," "*extenuate* the godhead"—"*extenuate* the cruelty."

Smith's sermons 1591. "He which by defending and excusing, and mincing, and extenuating his sin encourageth others to sinne too," p. 102. "The carnal-minded man doth mince and flatter, and extenuate his sinnes, as though they were no sinnes," p. 478.

"Be reasone of a purpose to cover or *extenuat* an evill cause." Rep. to King James by Kirk of Scot., 1594.

The word with same meaning is found in Adams 1610 to 1620.

"Far are they from repentance who instead of a free and childlike confession after their sinne, are ready to use shifts, excuses, extenuations, mincings . . . that they may sleep securely in their sins."

Also in Dyke on Repentance (1615). 5th Edition 1631. p. 82.

Attersoll on Philemon, 1633, p. 321.

"*Extirp* : Latin *exstirpo* : pluck up by the root.

* And by the same exaction of Annales, Bishops have been so *extenuate*, that they have not been able to repair their churches.

It is impossible to extirp it quite, friar, till eating
And drinking be put down.

(*Measure for Measure*, III. ii. 109.)

It is worth noting that this word is practically the same as extirpate, which is also used once (*The Tempest*, I. ii. 125). By using indifferently either the current or the classic form, the poet shews his familiarity with both."

So did every educated Englishman of the age of Shakespeare.

Both words certainly in common use from 1430.

1533. William Barlow to King Henry VIII. :—

"Wherefore I beyng lately informed of your hyghness endued with so excellent learnynge and syngler judgment of the troth, which endeavoured not only to chace away and extyrpe all heresies."

1536. Act of Parliament 27 Henry VIII., c. 28, "to the onely glorie and honor of God and the totall extirpyng and destruction of vyce and sinne."

1538. King Henry VIII., "Proclamation for an Uniformity in Religion," 2 Strype Eccl. Mem. 435; "to *extirpe* and take away some occasions which have moved and bred division."

1532. Latimer's "Sermon on Lord's Prayer," vi. 47, "God hath done greater things in extirping out all popery."

Henry Smith and Adams both use extirp.

Extirpate, in use in 1553. "So that if by the Turks means the French king might have extirpated the Emperor."

In common use from that time until now.

"*Extracting* : Latin *extraho*, draw out. Once used in a singularly classic way.

A most *extracting* frenzy of my own

From my remembrance clearly banished his."

Lett. Henry 6th to Duke of Burgundy. 1431. "To the advancement of the Catholic faith, and *extirping* of errors and false opinions." —*Halliwel's Lett. of Kings*, p. 112, with modern spelling.

The editor of "the Oxford Dictionary," says Shakespeare, may have written "distracting." For common use of extract, extracting, before the time of Shakespeare, see Oxford Dictionary.

"*Extravagant, extravagancy* ; Latin *extra* and *vagare* wander abroad.

The extravagant and erring spirit hies to his confine.

(*Hamlet*, I. i. 54.)"

1583. Stubbes Anat Abus, "May you as rogues, extravagantes and straglers from the Heavnye country be arrested."

"This disobedient child, nay, base extravagant."

1594. 'A merry knack to know a knave.' Haz. Ed. O. P., vol. 6, p. 521.

Sandys' Travels (1610), 4th edition, 1637, p. 93.

"Now dispersed into ample lakes, and again recollecting his *extravagant* waters."

1634. Sir T. Herbert Trav., "I will lead you through no more extravagancies."

"*Facinorous* : Latin *facinus* (gen. *facinoris*), a deed, especially a bad deed or crime. *Facinorous*, wicked, atrocious.

"He is of a most *facinorous* spirit."

(*All's Well that Ends Well*, II. iii. 35.)"

I believe this word was in common use before either Bacon or Shakespeare wrote.

It is found in "The Humble Supplication of the faithful servants of the Church of Christ, in the behalf of their ministers and preachers imprisoned, to the Lords of the Council," 1592.

See Strype's Annals, 7 vol. p. 133, ed. Clar. Press, 1824.

"Some of us they have now more than five years in prison . . . Others they have cast into their limbo of Newgate . . . others into the dangerous and loathsome gaol, among the most *facinorous* and vile persons."

The word "*facinorous*" is found twice in Sibbes, 1575-1635, see 7 vol. of his works (Nichol's edition,

p. 472, 517). In each case the word is applied to the Gunpowder Plot. Adams, 1580-1656, speaks of the Gunpowder Plot as a most "facinorous" deed.

"*Fact*. Always used in the Latin sense—*facta*, deed, and invariably wicked deeds—criminal acts.

"Damned fact! how it did grieve Macbeth."

(*Macbeth*, III. vi. 10.)

"To say the truth this *fact* was infamous."

(1 *Henry VI.*, IV. i. 30.)

"The powers to whom I pray, abhor this fact,

How can they then assist me in the act."

(*Lucrece*, 349.)

Mr. Theobald then quotes from Lord Bacon's History of Henry 7 (1623), 'that barbarous fact.' 'He forbad all injuries of fact or word against their persons or followers.'

If Mr. Theobald had examined the volumes in English published before the works of Lord Bacon or Shakespeare appeared, he would have found nothing was more common than for English people to speak and write of "fact," meaning deed.* It is found in all the Elizabethan literature prior to the writings of Bacon and Shakespeare. The word fact was then in common use, not only for deeds wicked or criminal acts, but for all kinds of acts or deeds.

In 1531 Elyot writes in his "Governour," "Litle infantes assayeth to follow, not only the wordes, but also the *faictes* and gesture of them that be provecte in years," p. 30, Croft's edition, 1880, see also p. 46.

In 1566 appeared the Translation of the Golden Asse of Apuleius, by William Adlington. In his Epistle Dedicatory he writes thus: "The fables of Atreus Thiestes Tereus and Progne, signifieth the wicked and abhominable *facts* wrought and attempted by mortall men."

* Richard the 3rd and Henry 7th use 'fact' for deed in their respective proclamations, before the battle of Bosworth.—See Halliwell's *Lett. of Kings*.

In Chapter XI. "Doe vengeance on this wicked and cursed woman his wife, which hath committed this *fact*." The word *fact*, meaning deed, can be found in this translation at least a dozen times. When this translation appeared Bacon was five years old and Shakespeare two.

Take again Underdowne's "Translation of Heliodorus," which appeared in 1587. In his dedication to the Earle of Oxenford, Underdounne writes thus: "The Greekes in all manner of knowledge and learning, did farre surmount the Romanes, but the Romanes in administering their state in warlike *factes*."

In this translation the use of the word "fact," meaning deed, is quite common,—it can be found three times in two pages of Nutt's Edition, 1895.

In North's Translation of Plutarch's Lives, 1579, the word *fact*, in the sense of deed, can be found six times in that portion of the work which Mr. Skeat published in illustration of Shakespeare. See Skeat's Glossary.

Henry Smith died 1591. He spoke of "heinous *fact*." King on Jonah, 1594, p. 154, "Even in the bloudest *fact* that ever the sun saw attempted." Lewis Lewknor's "Venice," 1598, "The shame and infamy of so foul a *fact*."

Sandys' Travels (1610), p. 52 of 4th edition 1637, "Facts dismay," also p. 74, p. 182.

Calvin's "Harmony," 1584. Sibbes and Adams use "fact," as meaning deed.

Fatigate : Latin *fatigatus*, fatigued, exhausted.

His double spirit

Requicken'd what in flesh was *fatigate*.

(*Coriolanus*, II. ii. 121.)"

In use in the year 1531. Elyot in "His Governour," writes "The discretion of a tutor consisteth in temperance; that is to say, that he suffre not the childe to be *fatigate* with continuall studie or lernyng," p. 38, 1 vol. Croft's edition.

See similar use of the word on p. 55, 239, of 1st vol., p. 109, 110, 132, of 2nd vol.

Hall Chron 1548, "I assure you that he . . . should *fatigate* and weary the Reader." Again, "so both parties being faynte, wery and *fuligate*, agreed to desist from fight."

"*Festinate-ly*: Latin *festino, festinatus*, hasten, speed.

Advise the Duke, where you are going,

To a most festinate preparation.

(*Lea*r, III. vii. 9.)"

Festation, derived from same root, is found in Elyot, The Image of Governance, 1541. 'To come to Rome at his leisure, without festination or travayle.'

"Come running in with such *festination*," "The Disobedient Child." Haz., 2 vol., p. 310.

See also Chapman Eastward Hoe, act 2, sc. 1.

"*Fine*: used often for the Latin *finis*, the end.

"All's well that ends well: still the *fine's* the crown."

(*All's Well*, IV. iv. 35.)

In the grave-digging scene, the word *fine* has four different meanings.

Is this the fine of fines—to have his fine pate full of fine dirt?"

The use of the word, in every one of these senses, had become common, prior to Shakespeare. See Oxford Dictionary, under word "*fine*."

"*Frustrate*: Latin *frustro, frustratus*, deceive, disappoint, make to be of no effect, vain, useless.

Bid him yield, being so *frustrate*.

(*Anthony and Cleopatra*, V. i. 1.)

The sea mocks our *frustrate* search on land.

(*Tempest*, III. iii. 10.)"

The word "*frustrate*" in the sense above indicated was in common use before Bacon was born. In the English literature, from Henry the 8th to the close of the sixteenth century, the word was in frequent use, and therefore in common speech.

See Cardinal Wolsey to Pace, 2 vol. Strype Eccles. Memorials, p. 33, p. 40. 'Declaring also all maner treaties and conventions, void frustrate and of noon effecte.' Also Elyot's "Governour" 1531. "The paynes before taken, with the time therein spent, is utterly frustrate," Croft's edition, 2 vol. p. 273. Calvin, Harmony of Evangelistes, p. 19 and Com on John, p. 202. Underdowne's "Translation of Heliodorous" (1587), p. 29, p. 118, Nutt's edition (1899). Lewknor's Venet Rep., p. 103. "Frustrate and make void" Dod and Cleaver on "Proverbs," (1605) p. 34. Sandy's Travels, p. 62, 215, 232.

"*Gratulate* : Latin *gratulo*—the Latin form of the word congratulate.

Gratulate his safe return to Rome.

(*Titus Andronicus*, I. i. 221.)"

Nothing classical in the use of this word—in common use before Shakespeare wrote.*

See Underdowne's "Translation of Heliodorous" (1587), Book I, p. 15, Nutt's edition.

"And therefore they gratulated their Captain in hearty wise."

Book, IV. p. 101, "Theogenes was crowned and proclaimed victor with all mennes joyful *gratulations*."

Henry Smith, died 1591. "It were better thou didst gratulate them with good things," p. 166, Edition of Sermons, 1611.

Ib. p. 322, "The first part of this sentence is like the gratulation to him which used his talent."

When I found "gratulate" in the pulpit I felt certain "gratulate" was in common use. I find it appeared on the title page of a Chap. book, 1589.

Also see "An Eglogue Gratulatorie," Peele, 1589.

Used by Adams preacher, 1580—1656: also by Ben Jonson.

* With what *gratulation*, rejoicing, mirth.' Utility of the Story.—*Fox's Martyrs*, 1560.

“*Illustrate*: Latin *Illustro*—light up, make light, bright, illuminated, renowned.

“The magnanimous and most *illustrate* King.”
(*Love's Labour Lost*, IV. i. 165.)

The root meaning of the word is excellently employed by Bacon in a letter to the King. “When your majesty could raise me no higher, it was your grace to illustrate me with beams of honour.” “*Life*,” vii. 168.”

The root meaning was employed in 1594, 9 years before James came to the throne, by King, Bishop of London.

“Alexander journied so farre in the conquest of the world, that a soldier told him, ‘we have done as much as mortality was capable of: thou preparest to go into another world and thou seekest for an India, unknown to the Indians themselves, that thou mayst *illustrate* more regions by thy conquest than the sunne ever sawe,’ ” page 144, edition 1611.

See also another passage in which “*illustrate*” is used in the same sense, p. 293. ‘The majesty of the most High God should fully be illustrated.’

“Whose verse did decorate,
And their lines illustrate
Both prince and potentate.”

“Downfall of Earl of Huntingdon,”

Haz. Old P., 8 vol., p. 136.

‘Abraham Aetelius dealt earnestly with me to illustrate this isle of Britain.’ Camb. Brit., 1610.

“*Immanity*: Latin *immanitus*—the opposite of *humanitas* kindness: *i.e.*, inhumanity or ferocity.

Such immanity and bloody strife.

(1 *Henry VI.*, V. i. 13.)

This is evidently an unsuccessful attempt to anglicise a Latin word.”

Nothing of the kind. The word was in the English tongue before Shakespeare wrote, and has continued in use to this day.

Arthur Dent, a most scholarly divine, Preacher of the Word of God, at South Shoobery in Essex, who died in 1607, wrote in his masterly treatise 'The Ruine of Rome' "By their bloody cruelty and barbarous *immunity* some being murdered in their bodies by cruel death, and others violently drawn to the wicked religion of Mahomet." p. 112.

'For the most part, those beasts have least *immunity* that have most strength.' Adams, 1 vol. 315.

Fielding uses *immunity* in his "Joseph Andrews," 1742.

I believe the word *immunity* has been used within the last fifty years.

"*Imminent, imminence*; Latin *imminio* — overhang, threaten. Imminent means threatening to happen, menacing.

Mr. Theobald quotes six instances of "imminent," used in this sense in Shakespeare.

The following is one of them :—

Evils imminent. (*Julius Cæsar*, II. ii. 81.)"

The word was in use thirty-five years before Shakespeare was born.

Pocock, Rec. Ref. I., l. 115, "Fear being so imminent and lately felt." 1528.

1555, Eden Decades, 103, "Preservation from so many imminent perils."

"*Immure*; Latin *murus*, a wall.

Troy, within whose strong immures the
Ravished Helen sleeps.

(*Troilus and Cressida*, Prol. 8.)"

Although an earlier instance, of 'immure' a substantive, has not been met with at present, the verb to immure, the participle immuring, past participle immured, are found in several writers earlier than and contemporary with Shakespeare.

Impertinency; *impertinent*; Latin *pertinco*, with the

negative prefix *in*, *i.e.* not related to or belonging to the subject.

The suit is impertinent to myself.

(*Merchant of Venice*, II. ii. 146.)

Bacon says the answers made by our Saviour to questions were 'impertinent to the state of the question demanded.'

Chaucer, in 1386, wrote, "Trewely as to my juggement, me thynketh it a thing *impertinent* save that he will convoyen his mateere." Clerk's Pro., p. 54.

"Let no man think these things are *impertinent* or from the purpose." Jewel's Sermons, 1571.

"Impertinence" found in writers earlier than Shakespeare or Bacon.

Implorator; adapted from the Latin *imploro*, *imploratio*, beseech, entreat.

Mere implorators of unholy suits.

(*Hamlet*, I. iii. 129.)

Words from *imploratio* and *imploro*, such as imploration, implorable, were in the language and used by writers before Bacon or Shakespeare wrote. Implorator must have been soon formed.

"*Imponed*; Latin *impono*, put upon as *ex.gr.*, the stakes of a wager.

Osric.—"The king, sir, hath wagered with him six Barbary horses: against the which he has imponed, as I take it, six French rapiers."

Ham.—"Why is this "*imponed*," as you call it?

(*Hamlet*, V. ii. 154.)

This word "*impone*," to lay, or lay upon, is of ancient use.

1529, State Papers Hen. 8, II. 130, 'The proffyttes of such impositions, that is to say, of bestes or other thyng, that at an entre or exployte shall be *imponed*.'

"*Impose*; *imposition*, from the same Latin root, *impono*. It has nothing to do with cheating, but is used in a purely classic sense.

I have on Angelo *imposed* the office.

(*Measure for Measure*, I. iv. 40.)

Everybody in Shakespeare's age familiar with this use of the word. See the various instances of its use in Oxford Dictionary. An instance of its use is found in Spenser. See Sandys' "Travels," p. 228.

"Malta's thy father's gift; which Charles did give
Th' expulst knights of Rhodes, that did out-live
That long warre and sad fate, by Turks *imposde*."

"*Incense*, as a verb; Latin *incendo, incendi, incensum*, to kindle, inflame, set fire to; and, secondarily, to rouse, excite, provoke.

I will incense Page to deal with poison.

(*Merry Wives of Windsor*. I. iii. 109.) "

So Bacon in his observations on Libel—

'We have incensed none by our injuries.'

The word in this sense was in common use in times anterior to Bacon or Shakespeare. See Elyot's "Governour," 1531, p. 10.

Also Cardinal Pole's letter to the Bishop of Durham, Aug., 1536, "But still you say I shew in my writing to be stirred and incensed in my spirit."

Also Grindal's letter to Ridley, dated Frankfort, 1555, in which he says:—"The treatise in English against transubstantiation, which in time shall be translated into Latin. It hath been thought best not to print them till we see what God will do with you; both for incensing of their malicious fury, and also for restraining you." Bickersteth edit. of Coverdale's Letters of Martyrs, p. 36.

Spenser and Sibbes both use the word in this sense.

Adams says, "When we fight against God, we incense Him to fight against us." (Vol. I., p. 38.)

Sandys, writing in 1610, uses the word in the same way. "A sea, tempestuous and unfaithful, at an instant incensed with sudden gusts," p. 2. "A trade wind blowing either up or downe, which, when contrary to the streame, doth exceedingly incense it," p. 25.

“*Incertain*—sometimes used with Latin sense of unsettled, not fixed.

To be worse than worst
Of those that lawless and incertain thoughts
Imagine howling.

(*Measure for Measure*, III i. 126.)”

Bacon speaks of the double fulness and incertainty of law. For the use of the words *incertain*, *incertainty* and *incertainly*, in this and other senses from Caxton, 1491, downwards—See Oxford Dictionary.

“*Include* is twice used in the sense of the Latin, *includo* close, finish, resolve into.

“Then everything *includes* itself in power.”

(*Troilus and Cressida*, I. iii. 119.)

Speaking of the Queen as a type of great rulers, Bacon says, ‘the Commonwealth’s wrong is *included* in themselves’—where the word *included* may mean either concentrated or contained.”

See Oxford Dictionary, for use of ‘*include*’ in various senses from the year 1420, downwards. *Include*, to finish, is only a substitute for *conclude*.

With the meaning of ‘contained,’ see Sandys’ “*Travels*,” p. 33. “The tombes are no longer, nor larger than fitting the *included* bodies.”

“*Inclusive* ; also from *includo*, in its primary sense of shut up or in. Although the current import of the word is derived from its original classic sense, yet the classic tone is very clear, and must have been consciously present to the poet in the following passages—the only ones in which the word is found in Shakespeare.

As notes whose faculties *inclusive* were
More than they were in note.

(*All’s Well that Ends Well*, I. iii. 232.)

I would to God that the *inclusive* verge
Of golden metal, that must round my brow,
Were red-hot steel to sear me to the brain.

(*Richard III.*, IV. i. 61.)”

Although the word "inclusive" is not found apparently in an author older than Shakespeare, the adverb "inclusively," with the same meaning, is found in writers earlier than Shakespeare. See Oxford Dictionary.

"*Indigest*: whenever it occurs in Shakespeare is evidently an echo of Ovid's verse." The word was in common use with variety of meanings. See Oxford Dictionary.

"*Indign*: Latin *indignus*, unworthy, shameful.

"Let all indign and base adversities
Make head against my estimation."

Bacon writes: 'The fourth by disabling his the King's regiment and making him to appear incapable or indign to reign.'

So did Chaucer write, "Indigne and unworthy am I."

1546, Joye Expos. Dan. vi. "It were the most indigne and detestable thinge that good lawes shulde bee subjecte and under evyll men."

Spenser's "Faery Queen," IV. i. 30. "She herself was of his grace indigne."

"*Indubitate*: Latin *indubitatus*, undoubted.

"The indubitate beggar."

(*Love's Labour Lost*, IV. i. 67.)

Bacon, referring to the line of York, says it was 'held then the indubitate heirs of the crown,' Life of Henry 7th, 1623.

The word in the above sense had been printed, and in use a hundred and forty years when Bacon used it.

1480, Caxton Chron. Engl., "Eugenyne the fourth was pesyibly chosen in rome by the Cardynals, and was very and indubitate pope."

1494, Fabyan Chron. (V. exiii. 101). "He should there shewe, and prove if he was the indubitate son of ye first Clothayre."

Hall "Chronicles Henry V." 73, "the very indubitate heyre general to the crowne of Fraunce."

"*Inequality* : is a word which occurs only once in Shakespeare, and then it is used in a very metaphysical way, the meaning being somewhat obscure." Mr Theobald quotes many instances of the use of *inaequalis*, *inaequaliter*, *inaequalitas* by Lord Bacon, and ends by saying, "the whole passage of Shakespeare is redolent of Baconian thought."

O' gracious Duke,
Harp not on that, nor do not banish reason,
for *inequality*.

(*Measure for Measure*, V. i. 59.)"

If the reader will look up the Oxford Dictionary under head "Inequal," he will find many instances of the use of this word prior to the age of Shakespeare or Bacon.

"*Infest, infestation* : Latin *infesto*, attack, trouble, disturb, injure. The word *infest* occurs only once in Shakespeare (1623 folio).

Do not *infest* your mind with beating on
The strangeness of this business.

(*Tempest*, V. i. 246.)

The classic sense of the word is implied."

So it is implied in Spenser, "At last breaks forth with furious *infest*," *Faerie Queen*, Book 2., c. ii.

Sandys' p. 172 "A warlike people, *infested*, on both sides with the Persian and Turkish insolences."

Adams 2 vol., p. 118, "They do not only persecute them living, but *infest* them dead." Cleaver and Dodd (1606) use this word with the classic sense.

"*Inform* : Latin *informo* : to give firm shape to anything, to fashion, mould, or train the mind. Secondly, to represent by a mental image.

The God of soldiers
With the consent of Supreme Jove, *inform*
Thy thoughts with nobleness.

(*Coriolanus*, V. iii. 70.)

Mr. Theobald quotes two or three instances of its use in Lord Bacon's works.

‘*Inform*,’ says Mr. Theobald ‘is a very profound word, both in Bacon and Shakespeare.’ ”

So it is in Adams, 2 vol., p. 43.

“An Apostate may be enlightened, taste of the heavenly gift . . . yet fall away, Heb. vi. This is that divines call *historica fides* : a floating notion in the brain, a general transient apprehension of God’s revealed truth, which shows itself in a dexterity of wit, and volubility of speech ; a fire in the brain, not able to warm the heart. It hath power to *inform* their judgments, not to reform their lives.”

“They study not Rhetoric, as sufficiently therein instructed by nature : nor Logicke, since it serves as well to delude as *inform*.” Sandys’ “Travels” p 72. (1610).

“*Inhabitable* : Latin *inhabitabilis*, not fit for habitation, uninhabitable.

The frozen ridges of the Alps or any other ground
inhabitable.

(*Richard II.*, I. i. 164.)

The word *inhabitabilis* is found in Nov. Org., I. 72.”
Inhabitable, meaning not habitable, is found in Fairfax’s Tasso, (1600). See also Wicliffe’s Bible Jerem., ii. 6.

“*Inherit, inheritor*. Generally has a legal sense in Shakespeare—meaning to possess.

The great globe itself,

Yea, all which it inherit shall dissolve.

(*Tempest*, IV. i. 153.)”

Used in this sense in the “New Interlude entitled New Custome” 1573. “For assurance in Christ Jesus without man’s further merit, is fully sufficient God’s favour to *inherit*,” 3rd vol., old English Plays by W. C. Hazlitt, p. 50.

See also Fetherstone’s dedication of Calvin on John, 1584 “So shall England have wealth, be void of woe, enjoy solace, be free from sorrow, possesse plentie, nor taste of poverty, *inherit* pleasure and not see paine.”

* See Addenda.

“*Insinuation* : Latin *insinuo*, put or thrust into, force one’s way into. In the current acceptation of this word, insinuation refers to an interference which is more in words and speech than in action.

The original sense of interference by act, as well as speech is found in Shakespeare.

“ Their defeat
Does by their own *insinuation* grow.”
(*Hamlet*, V. ii. 58.)

i.e., they thrust themselves into the business and must take the consequence.”

Insinuate, insinuation, in the sense of interference by act, were in common use in the age of Elizabeth.

1579, Lyly Euphues (Arber) 134 ‘when their sons shall insinuate themselves in the company of flatterers.’

1600, Holland Livy, 1197, “the Romans espied where there was a breach made and lane left between, and there they would *insinuate* and wind in with their rankes and files.”

“*Insisture, insisting* : Latin *insisto*, stand still, halt, used by Cicero in reference to the stars, *stellarum motus insistunt* :—and by Shakespeare in a similar sense, probably with Cicero’s words in his mind.

The heaven’s themselves, the planets and this centre
Observe degree, priority and place,
Insisture, course, proportion, season, form.
(*Troilus and Cressida*, I. iii. 75.)

The same idea of steadfastly taking a stand is implied in :

Insisting on the old prerogative.
(*Coriolanus*, III. iii. 17.) ”

I have no doubt Shakespeare used both the words because he found them in use by others.

I refer the reader to the words ‘insist,’ ‘insistence,’ ‘insistent,’ ‘insisting’ in the Oxford Dictionary.

"*Instance, instant* : meaning what is urgent or what is imminent, just ready to occur.

The examples of every minute's *instance* (present now), have put us in these ill-beseeming arms.

(2 *Henry II.*, iv. i. 80.)"

Chaucer (1374) used the word in this sense,—see Oxford Dictionary. Dr. Murray's Dictionary also supplies several instances of the use of *instance, instant*, in other meanings.

The following examples I supply, of the use of the word, meaning what is urgent. Letter of Master Hullyer, p. 398 Bickersteth's Edition of Coverdale's Letters of the Martyrs. "We must continue in this battle unto the end, putting on the armour of God. . . . and the sword of His Holy Word, with all *instance* of supplication and prayer."

"Let us then with *instance* apply this business" Letter of Saunders, p. 141.

"*Insult, insultment*, Latin *insulto* to leap or spring upon : hence, to treat abusively.

Give me thy Knife I will *insult* on him.

(*Titus Andronicus*, III. ii. 71.)

And so he walks *insulting* o'er his prey.

(3 *Henry VI.*, I. iii. 14.)

While he [death] *insults* o'er dull and speechless tribes.

(*Sonnet* 107.) "

In the last two instances the word is used in the sense of triumphing over. In this sense, it was in early use and continued so to be.

1576, Lambarde, Peramb Kent 164, 'what was it else for this proud Prelate, thus to insult over simple men?'

1590, Hooker Ecc. Polity v. xxi. s. 4.

"Because they insist so much and so proudly insult thereon."

1591, H. Smith : "Not disdain those which come at the last hour to the vine-yard, though we ourselves have

laboured since the morning. For he which is first, may be last ; and he which seems last may be first ; therefore let no man insult beyond the lists of humility " ; works 1611, p. 411.

1600-1606, " Not to be distempered or discouraged at their insultations over us in our troubles " Dodd and Cleaver on " Proverbs."

Adams, 1612-1625, " There is not a mighty Nimrod in this land that dare hunt his equal ; but over his inferior lamb, he insults, like a young Nero." Works Nicholl's Edition, 1 vol., p. 14.

" But to cast out the devil's tyranny, whether substantial or spiritual to rescue a miserable man out of the enchanted walls of Babylon, to give him insultation and triumph over asps, lions, dragons, is the singular and incommunicable work of God " 2 vol., p. 42.

" The uncircumcised Philestine insults, till David come " 2 vol. p. 42.

" Violence and rapine insulting over all " Sandys' Travels (1610) preface.

" *Intend* : Latin *intendo*, to turn or direct one's self or one's attention or mind to anything—to notice, be absorbed in anything. In Shakespeare both the classic sense, which implies a fixed mental attention to what is present, and the current sense, which simply denotes a purpose relating to the future, are to be found.

" Caesar through Syria intends his journey."

(*Anthony and Cleopatra*, V. ii. 200.)

Then follow three more quotations from Shakespeare, and two or three quotations from Bacon. Thus " Romulus sent to the Romans that above all things they should intend arms." Essay 29.

1429, in Rymer's Foedera X 424 " Eretikes there that entenden the subversion of the Christian Faith."

See 'Harvey Four Letters' p. 13. "I have small superfluity of leisure to entend such business."

Intend: to direct one's course, proceed on a journey, was in use in the early part of the fifteenth century, and a good instance is found in the Paston Letters, No. 776, III. 162, "Iff ye entende hyddre worde."

1596, Dalrymple, Translation of Leslie's History of Scotland. "He, theurfor leiveng the Quene at Neoporte, intendis the hieway to Scotland."

"*Intently*: is used once only—in the sense of attentively from the same root; participle *intentus* fixed, eager, watching attentively.

Whereof by parcels she had something heard,
But not intently.

(*Othello*, I. iii. 154.)"

Used in this sense from 1290 downwards.

Intentive also from as early a period: a good illustration is found in Caxton, 1491, "Lete your eres be ententif and dylygente to me."

"*Intrinsē*, *intrinsecate*; Latin *intrinsecus*—on the inside. Shakespeare used the word in a manner peculiar to himself, to refer to that which being most interior is also most intricate, complicated, or difficult to manage or alter.

Such smiling rogues as these,
Like rats, oft bite the holy cord atwain,
Which are too intrinsē t'unloose.

(*Leav*, II. ii. 79.)

Come, thou mortal wretch" (*i.e.* the asp)
With thy sharp teeth this knot intrinsicate,
Of life at once untie.

(*Antony and Cleopatra*, V. ii.)"

Whilst the word "intrinsē" is found in Shakespeare only, the word "intrinsecate," in the sense used by Shakespeare, was in use before Shakespeare or Bacon was born.

1560 Whilehorne Arle Warre 40A, "Seeming unto them . . . partly an intrinsicate matter which they understand not."

1593 B. Jonson Cynthia, Rev. v. ii. "Yet there are certain . . . intrinsecate strokes and words, to which your activitie is not yet amounted."

"*Mere, merely* : Latin *merus* pure, unmixed, hence by inference, intact, complete, entire.

The *mere* perdition of the Turkish fleet.

(*Othello*, II. ii. 3.)

The *mere* despair of surgery he cures.

(*Macbeth*, IV. iii. 152.) "

In the Commission of King Edward VI. [1552] to his council, can be read "of our certain knowledge and mere (unmixed) motion." In North's Plutarche, Skeat's edition, p. 301, "It should not be true that he would so proudly shew himself unto the Athenians. But merely contrary, it is most certain that he returned in great fear and doubt."

Calvin Deuteronomy, "mere grace of the Holy Ghost," 270, "mere mercy," p. 322, "mere liberalitie," p. 322, "mere goodness," p. 323, and another instance, p. 385, meaning pure, unmixed.

Lord Coke uses the word in this sense.

"*Merit* : Latin *meritum* that which is deserved, *i.e.* either as a reward or punishment—recompense.

A dearer merit . . . have I deserved at your

Highness' hands.

(*Richard II.*, I. iii. 156.) "

Used in this sense by Henry Smith (1591), see p. 297 of his collected works, 1611.

"In what did Judas sinne? In treason; then treason is sinne, and yet the Papists count it a *merit* as though they should merit by sinne."

“ *Modesty*—used by Shakespeare in reference to moral conduct, moderation, sobriety.

“ An excellent play ; well digested on the scenes, set down with as much modesty as cunning.”

(*Hamlet*, II. ii. 461.)

“ Whom I most hated living, thou has made me,
With thy religious truth and *modesty*,
Now in his ashes honour.”

(*Henry VIII.*, IV., ii. 73.)

It is interesting to see the poets large Latinity appearing in quite unexpected forms, and a reflection of the Baconian Philosophy.”

There was no Latinity in the use of modesty in the sense of moderation. The word modesty, meaning moderation was in common use before Shakespeare or Bacon wrote.

See Wilson's Translation of the third Oration of Demosthenes against Philip, published 1570.

“ But both against you, nay, rather against the Athenians of those days, after they seemed to pass the bounds of *modesty* in abusing some men.”

In the margin Wilson writes thus : “ Such as passed the boundes of *moderation* among the Grecians heretofore.”

See North's “ Life of Coriolanus ” (1579), p. 18, Skeat's Shakespeare's Plutarch. “ Whereupon the Consuls . . . went to speak unto the people as gently as they could . . . and used great *modesty* in persuading them.”

Calvin, “ Harmony of Evangelists,” 1584. “ But God doth by such institutions teach the faythfull modestie, therefore let us learn this sobrietie, fearfully to reverence that which passeth our understanding,” p. 623.

“ Many become enemies to Christ ; others forgetting modesty and equity, become raging madde, others become prophane men.”

"*Obliged* : used classically with the word faith, equivalent to *fides obligata* a promise which is binding.

"To keep obliged faith unforfeited."

(*Merchant of Venice*, II. vi. 7.)

Bacon uses the word obliged as meaning bound.

Shakespeare used the word obligation as a legal instrument."

So did Wickliffe in 1382, "And he saide to him, 'Taak thin obligacioun and sitte doon and wryte fyfti.'" (Luke xvi. 6.)

The word "obligation," meaning a legal instrument, can be found in several writers between Chaucer and Shakespeare. It must have been a common word in every boy's mouth when Shakespeare was a young man.

Thus in Adams, 1612-1625, "Oh, that this sordid beast of Usury, with all his ponderous and unwieldy trappings, talk, *obligations*, powers, mortgages, were thrown into a fire temporal," 1 vol. p. 86.

Obligation, meaning bound or binding, was also in common use. See "Arch. Hamilton Alsches" in 1552, "we ar obliisitt to lufe God." Also Cawdry Alp. Tab. (1604) *obliged*, meaning bound or beholden.

"*Occident* : Latin *occidens*, the west ; the region of the setting sun.

His bright passage to the Occident.

(*Richard II.*, III. iii. 65.)

I may wander from East to Occident.

(*Cymbeline*, IV. ii. 372.)"

In use from Chaucer, 1386, "Man of Law's Tale," line 295.

"O firste movyng cruel firmament

With thy diurnal swegh that croudest, ay

And hurtlest all from Est til Occident."

1483. Caxton Gold Leg. 387, "The sonne, mone, sterres and planettes move from th'oryent th'occidente."

1519. The four elements. (Haz. Old P. 1 vol. p. 18.)

“Because the stars that arise in the Orient
Appear more sooner to them that there be
Than to the other dwelling in the Occident.”

Ib. p. 38, “Toward the east and Occident
It must needs round be.”

“That bright occidental star,” Preface to English Bible.

“*Oppugnancy*—derived immediately from the Latin *oppugnans*, resisting, assaulting, fighting against.

The word is not English at all and occurs only once.

“What discord follows! each thing meets
In mere oppugnancy.”

(*Troilus and Cressida*, I. iii. 110.)

Bacon, in his “Charge against Somerset” (A.D. 1616), says, “This marriage and purpose did Overbury *mainly oppugn*.” *Mere oppugnancy* and *mainly oppugn* are evidently the coinage of one Mint.”

This statement is rash in the extreme. *Oppugnancy* is not in Bacon’s writings, and “*oppugn*,” which can be found in Bacon, was in use before Bacon was born. The word meant to oppose or fight against. In a letter of Bradford, July 4th, 1553 (see Bick. Ed. of Lett. of Mar., p. 19), you can read—

“I have great cause to rejoice that ever I was born, and that by my death it pleaseth the Heavenly Father to glorify His name, to testify to His truth, to confirm His verity, to *oppugn* His adversaries.”

See Hooker, Book V., 2 vol., p. 10, edit. 1823, “With our contentions, their irreligious humour also is much strengthened. Nothing pleaseth them better than these manifold oppositions upon the matter of religion, as well for that they have hereby the more opportunity to learn on one side how another may be *oppugned*, and so to weaken the credit of all unto themselves.” “*Mere oppugnancy*” and “*mainly oppugn*” may be the coinage of one Mint, but they are not the coinage of Bacon.

“*Ostent, ostentation* : from *ostendo*, or *ostento*, to show ; not merely or usually a vain show, an evidence of pride or self display. The classic sense is that of open manifestation, public pageant.

Like one well studied in a sad *ostent*.

(*Merchant of Venice*, II. ii. 205.)

Sad *ostent* means outward shew of seriousness or sobriety, or decorum. The whole passage reflects Bacon's theory of behaviour as a 'garment of the mind.' ”

The very words and idea of Shakespeare are found in Elyot “The Governour,” 2 vol. p. 183 edit. of Croft.

“Semblably there be some that by dissimulation can *ostent* a high gravitie.”

Adams, 2 vol., 563 (Nicholls edit. 1862). “The papists *ostent* their merits on earth ; the saints dare not do so, even ready for heaven.”

“Like the speckled innocency of the Papists, in their *ostentate* charity, unclean chastity, etc.” p. 57.

Sandys' “Travels” (1610).

“To man's affrighted race

The Temple then shall yield a dire *ostent*.”

Ostentation is more frequent.

And publish it that she is dead indeed,

Maintain a mourning *ostentation*.

(*Much Ado About Nothing*, IV. i. 206.)

The modern sense of the word does not occur in Shakespeare ; his usage is exclusively classic.”

The usage of his contemporaries and predecessors was exclusively classic.

See Adams 1 vol. p. 90-91.

“Or as that simple friar, that finding *Maria* in the Scripture, used plurally for seas, cried out, in the *ostentation* of his lucky wit, that he had found in the Old Testament the name of *Maria* for the Virgin Mary.”

“*Paint, painted.* Painted is a favourite metaphor with Shakespeare.

And lady-smocks, all silver white,
Do *paint* the meadows with delight.
(*Love's Labour Lost*, V. ii. 95.)

The epithet is applied by Shakespeare to butterflies, clay, wings, pomp, etc.”

So I suppose did every one else, for the words paint, painted, are among the oldest words in our language.

“For right as she [Nature] can peint a lilly whit
And red a rose, right with swiche *peinture*
She *peinted* hath this noble creature.” (Chaucer.)

“Such is his will that *paints*
The earth with colours fresh,
The darkest skies with store of starry light.”
(Spenser.)

Spenser speaks of *painted* forgery.

“*Palliamment*: from the Latin *pallium* a cloak.
This palliamment of white and spotless hue.
(*Titus Andronicus*, I. i. 182.)”

‘*Pallia*’ meaning cloaks in frequent use.

Spenser, State of Ireland, 1598 “their cloakes called pallia.”

‘*Palliated*’ in early use and perhaps ‘*Palliamment*.’*

“*Part*: *Partial-ly*—party: from the Latin *pars* in the sense of a side, party, faction. In the following passages *part* is a verb and answers to the Latin *partio*, share or divide.

Let's away
To *part* the glories of this happy day.
(*Julius Cæsar*, V. v. 80.)
And *part* in just proportion our small strength.
(*Richard III.*, V. iii. 26.)”

The translator of Calvin's sermons, 1579, p. 67, was familiar with this use of the word. “Then we must

* See Addenda.

conclude, that God made him [Paul apostle] clean, a new man and that he (Paul) doth not here *part* stakes, to say, I was something and God hath supplied the rest."

"*Perdition*, from the Latin word *perdo*, used with the sense of loss simply, *not eternal*."

Perdition in use from Wickliffe. When eternal is meant, the word, eternal is used. Hooker speaks of *endless* perdition and Raleigh of *eternal* perdition. The use of the word "perdition" meaning loss is seen in the quotation, from Golden Boke let 2, supplied by Richardson.

"I leve the vices that thei recover and the vertues that they lease and with the *perdition* of theyr treasure that thei love."

In the Interlude, "Calisto and Melibaea," Haz. Ed., 1st vol., p. 83 (1520), "Wilt thou bear away profit for my perdition?"

"*Perdurable*, *Perdurably*; perdurable means very lasting.
"O *perdurable* shame."

(*Henry V.*, IV. v. 7.)

"I confess me knit to thy deserving with cables of perdurable toughness." (Othello, I. iii. 342.)

Bacon speaks of 'metals which ought to be *perdurable*.'

"Perdurable," Mr. Theobald says, "is not an English word at all."

The word perdurable was certainly in use in Chaucer's day. "The joye of God" he (the Apostle) sayth "is *perdurable* that is to sayn, everlasting." Chaucer "The Tale of Melibeus." Used also by Hall the Chronicler.

In the Interlude, "Calisto and Melibaea," Haz. Ed., 1st vol., p. 64 (1520), you can read, "The mighty and perdurable God be his guide."

This word is also used by Drayton, contemporary of Shakespeare:

"The vigorous sweat
Doth lend the lively springs their *perdurable* heat."

The word is found in the form of "perdurance" and "perdurabilitie" before Bacon and Shakespeare were in existence.

"*Peregrinate* : from Latin *Peregrino-atus*, travel about in foreign parts, out-landish, alien. It is a word once used, evidently coined by Holofernes, the type of pedantic affection.

Hol.—"He is too picked, too spruce, too affected, too odd, too 'peregrinate,' as I may call it."

Nath.—"A most singular and choice epithet."

(*Love's Labour Lost*, V. i. 14.)"

The words Peregrine, Peregrination, Peregrinator, in the sense of "from abroad," "from another land," were in use from the time of Chaucer. Casaubon, on *Credulity*, writes thus "He makes himself a great *peregrinator* to satisfy his curiosity or improve his knowledge in natural things."

The word "peregrinate" might easily come to Shakespeare from this last word.

"*Permissio* : Used once in the Latin sense from *permitto*, *permissus*—let loose, make free use of, without reserve, give up, surrender. Iago cynically describes love, as

"Merely a lust of the blood and a permission of the will."

This is clearly a reflection of the Latin word *permissus* or *permissio* which is very frequently used by Bacon in his philosophical writings."

I do not think there is any such reflection. The word was used by Shakespeare in the sense of allowing or leave of the will, and that he became familiar with the word through his study of North's Plutarch, 1579. "Through the secret providence and permission of the Gods."

“*Pernicious*—A word used in a purely classic sense by the pedantic Armado.

“The *pernicious* and indubitate beggar.”

(*Love's Labour Lost*, IV. i. 66.)

This represents the word *pernix*, derived probably from *per* and *nitor*—much struggling; hence, brisk, nimble (not to be got rid of, troublesome).

Much striving is the sense in Shakespeare.

“Troubled with a *pernicious* suitor.”

(*Much Ado*, I. i. 130.)

But probably the word is used in a sort of slangy style in these passages.”

I have not met with the word used in this sense earlier than the writings of Shakespeare.

The word “*pernicious*” was in frequent use before his time.

“*Perpend* is simply the Latin word *perpendo*—weigh carefully, ponder, consider.

“Learn of the wise and *perpend*.”

(*As You Like It*, III. ii. 69.)

The word is used only (in Shakespeare) by pedantical speakers, or professional fools.”

This word was used by grave writers before Shakespeare wrote, and in the sense in which he used the word:—

“I desyre you therefore to *perpende*, yt thoughe Socrates be a frynd, and Plato a frind, yet is the veryte to be preferred in fryndeshypp to them both.”

(*Bale Apologie*, p. 17.)

“Furthamore and finallee to conclude, beside these arguments and allegations above recited, let this also be *perpend*.”

(*Fox Martyrs*, p. 142, An 975.)

“*Persian*; garments, *i.e.*, sumptuous; corresponding to the *Persicos apparatus* of Horace or *Ornatum Persicum* of Cicero.

"I do not like the fashion of your garments; you will say they are *Persian* attyre; but let them be changed."

(*Lear*, III. vi. 84.)"

Persian, used frequently to indicate colour and richness of clothing. Persian has been used for peach colour.

"In sanguin and in *Persc* he clad was alle,
Lined in taffata and with sendalle."

(Chancer's Vol. I. *Canterbury Tales*, v. 441.)

"*Person*. Latin, *persona*, a mask; or one who impersonates in a play—a part or character sustained.

"I then did use the *person* of your father,
The image of his power lay then on me."

(2 *Henry II.*, IV. vii. 73.)

Bacon says of the Pretender Perkin Warbeck: 'But from his first appearance on the stage in his new person of a sycophant or juggler, instead of his former person of a prince.' (*Henry VII.*, Works 1623.)"

Calvin says, "When any man is sent by a Prince, in an embassee, he must speake in such sorte that men may well perceive he dissembleth not; because he knoweth whose *person* he sustaineth." *Sermons*, 1597, p. 18.

See Hooker, 1590, *Eccl. Pol.*:

"All things are lawful unto me, saith the Apostle, speaking, as it seemeth, in the *person* of the Christian Gentile."

"*Pervert* is another instance in which the classic and intensive force of the particle *per* is used to augment the classic sense of the root. *Vert* is to turn. *Pervert* is to turn completely. This and this alone explains the use of the word in the following passages:—

Trust not my holy order,

If I *pervert* your course.

(*Measure for Measure*, IV. iii. 152.)

"Let's follow him and *pervert* the present wrath
He hath against himself.

(*Cymbeline*, II. iv. 151.)"

Neither of these passages appeared in print until 1623.

The word *pervert* is used in the above sense in the Translation of the Bible, 1611.

Thus μεταστρέψαι, which truly means to "reverse, to change to the opposite," is translated "pervert."

In the same sense Spenser writes, "View of the State of Ireland" :

" Instead of good they may work ill, and *pervert*
Justice to extreme injustice."

Calvin Sermons, 1579, p. 662, " But seeing they pervert all order."

" *Plant*. Once used as equivalent to *planta*, the sole of the foot.

" Some of their plants are ill-rooted already ;
The least wind i' the world will blow them down."
(*Antony and Cleopatra*, II. vii. i.)

The reference being to a state of intoxication."

The word was no doubt derived from " *Planta*."

Thus Ben Jonson, in his Masque of Oberon :—

" Knottie legs and *plants* of clay,
Seek for ease or love delay."

" *Port* : for the Latin *porta*, a gate.

Sextus Pompeius
Makes his approaches to the Port of Rome.
(*Antony and Cleopatra*, I. iii. 45.)"

Quite common in early writers.

" Dayly were issues made out of the citie at divers *portes*." Hall Chron. Hen. 5.

" There, where the breach had fram'd a new-made *port*,
Himself he plac'd."

Fairfax Tasso, Book 11, verse 62, (1600).
" The golden Port was open'd."

Ib., Book 12, verse 48.

" Alone was she shut forth, for in that hour,
Wherein they clos'd the port."

Ib., Book 12, verse 49.

“ Over the hills the nymph her journey dight,
Towards another port.”

Ib., Book 12, verse 51.

“ *Port* is also used to mean the state or magnificence
which is maintained by any one.

The Duke himself, and the magnificoes
Of greatest *Port*, have all persuaded with him.
(*Merchant of Venice*, III. ii. 282.)”

Fairfax Tasso, 1600 :—

“ See Godfrey there in purple clad and gold,
His stately *Port* and princely look behold.”

Portly, in the same sense, can be found in many early
writers.

Thus Spenser, Sonnet 5 :—

“ Rudely thou wrongest my deare hart’s desire,
In finding fault with her too portly pride.”

Portable : from the same root, *Porto*, to bear or carry ;
hence endure.

How light and portable my pain seems now.”

The word is derived from *portatyf*, light, portable.
(Middle English.)

“ *Prefer* is often used in a somewhat classical sense,
answering to the various senses of *præfero*, (i) hurry
along or away ; (ii) bring forward or produce.

If you know any such,
Prefer them hither.

(*Taming of the Shrew*, I. i. 96.)

Or who should study to prefer a peace,
If holy churchmen take delight in brawls.

(1 *Henry VI.*, III. i. 110.)”

Not invented by Lord Bacon.

See Daniel’s Civil Wars of York and Lancaster :

“ And as to a perjured Duke of Lancaster,
Their cartel in defiance they *prefer*.”

Also Sandys :

“ I, when my soul began to faint,
My vows and prayers to thee *preferr'd*.”

Fox's Book of Martyrs, 1570.

“ Doctor Stephens and Foxe were the chief furtherers, *preferrers* and defenders on the King's behalf of the said cause.”

“ *Premised*. Latin, *praemitto*, *premissi*, send forward, in advance.

Let the *premissd* flames of the last day
Knit heaven and earth together.

(2 *Henry VI.*, V. ii. 141.)”

In this sense I cannot find any other instance.* In the sense of “ something laid down ; premises,” the word was in common use long before Shakespeare.

Preposterous : Latin *præpono*, *præposterous*, having the last first, distorted. In Shakespeare the radical sense is always intended—an inverted order, a misplacement by reversal.

And those things do best please me,
That befall *preposterously*.

Iago, who is a most philosophical thinker, says—

The blood and baseness of our natures
Would conduct us to most *preposterous* conclusions.

(*Othello*, I. iii. 330.)

Bacon uses the same word similarly in his prose.” So did hundreds of people use the word in this radical sense before Shakespeare and Bacon saw the light.

It is in common use in the early writers, and always with one meaning, the radical sense.

Thus Master Bradford, in his letter to Lady Vane, 1553, says—

“ Is not this gear (thing) preposterous, that Alexandria where Mark, which was but one of his disciples, was bishop, should be preferred before Ephesus, where John,

* See Addenda.

the Evangelist, taught and was bishop." "Letters of Martyrs," 1837, p. 313.

See Calvin's "Harmony." Translated 1584, p. 568.

"For Christ doth not deny this to be a *preposterous* order, that the unlearned, common people and children should first celebrate with their speech the coming of the Messias."

P. 218. "Christ teacheth us that it is *preposterous* that menne being borne to a better life, doe wholly occupy themselves in earthly thinges."

P. 617. "Whereof hee gathereth that they deal preposterously, which busie themselves in small matters, when they shouldt rather beginne at the chiefest."

Cleaver and Dodd, who published a "Commentary on 11 and 12 Chapters of Proverbs," in 1606, wrote thus—"The eight first chapters, a goodlie learned man hath travelled in, whose paines we expected before this time to have invited (*see*) with thee, and that caused us to goe forward, omitting the beginning until we come to the end. The method, we confesse, would be very preposterous and defective, were it not that so good a supplie would reduce it into due order."

Thomas Adams—"A preposterous inversion," 1 vol.

Thomas Adams—"How preposterous this—sober serpents and drunken men," 2 vol., p. 29.

"*Prevent*, *Prevention*: Latin *prævenio*, go before, anticipate.

"I do find it cowardly and vile,
For fear of what might fall, so to *prevent*
The time of life."

(*Julius Cæsar*, V. i. 104.)

i.e. to anticipate the end of life.

Bacon says—"Man is not to prevent his *time*."

Hamlet says—

"So shall my anticipation *prevent* your discovery."

Bacon says of deceits and evil arts, that if they be
“first espied they lease their life: but if they *prevent*
they endanger,” the allusion being to the fabled basilisk.

“If he see you first, you die first; but if you see him
first, he dieth,” a fable what is often used in Analogy by
Shakespeare and Bacon.”

The word *prevent* in this sense was in common use
in Elizabeth’s reign. Thus! “Prevent us, O Lord, in all
our doings with Thy most gracious favour.” Collect at
end of Communion Service, 1547. Doubtless heard by
Shakespeare and Bacon a hundred times.

Calvin, “Harmony of the Gospels,” 1584, p. 190.

“And that which He (the Saviour), freely and unasked,
determined to give us, he yet doth promise to give at our
requests. Wherefore both is to be holden; he of his
owne wil preventeth our prayers, and yet by prayers, we
obtain that which we aske.”

“‘These thinges ye should have done.’ It is an
answere wherewith Christ *preventeth* their quarrel.”

“These words seeme to contain an anticipation or
preventing of an objection,” p. 17, Cleaver and Dodd’s
“Commentary on 10 and 11 Chapters of Proverbs.”

Thomas Adams—“Prevented objection,” also “the
prevented Basilisk.”

Sibbes uses the word in this sense frequently. See
Glossary, 7 vol. (Nichol’s Edit.).

I give one instance, “When as a man in his
meditations doth daily present death to himself and looks
upon it, then death is like the prevented basilisk, death
hath lost the sting,” 7 vol., p. 38-39.

“*Probation*: Probation ordinarily means trial, testing.
In Shakespeare it sometimes means simply to prove, like
the Latin *probare*.

Of the truth herein

This present object made *probation*.

(*Hamlet*, I. i. 54.)

So prove it,
That the *probation* bear no hinge nor loop
To hang a doubt on.

(*Othello*, III. iii. 365.)"

Probate and probation meaning proof in frequent use
from the earliest times.

Probate meaning proof of will.

"Thei saied, that the cardinall by visitacions,
Makyng of abbottes, *probates* of testaments, . . .
Had made his threasure egall with the Kynges."

Hall "Henry VIII." an. 17.

"If ye thynke them now chaunged, bryng forth your
honest *probacyons* and ye shall be heard." (Bale Apologie,
fol. 92.)

"For the more evident *probation* whereof (although
the thing itself is so evident that it needeth no *prooffe*)
what can be more plaine than the words themselves of
Pelagius and Gregorie (1560), Fox's "Martyrs," p. 12,
Townshend, edit. 1846.

See also Fox 1560, 4 vol., p. 287, "Neither have I
any more to say, unless mine adversaries, with true and
sufficient *probation* grounded upon the Scripture, can
reduce and resolve my mind and refell mine errors which
they lay to my charge."

Three of Shakespeare's words, "probation," "reduce,"
and "refel" in one paragraph.

"*Proditor*: Latin word used as such, meaning a
betrayed."

Thou most usurping *Proditor*,
And not protector of the King or realm.
(1 *Henry VI.*, I. iii. 31.)"

Words from the Latin word "prodere" in common
use, such as "prodicion"; easy for Shakespeare to use
"proditor," as Milton to use "proditory."

For early instances of prodiction see Grafton Hen. 2nd, an 18. "Certes, it had beene better for thee not to have accused the King of this *prodicion*."

"The blood of the Church, which the sword of his tongue, in a miserable prodiction, hath shed, cries out against him." (Bishop Hall, Honour of the Married Clergy, b. 3, sec. 8.)

"*Propend* : *Propension*. Latin *propendco*, hang down like the scale of a balance; hence to be inclined to, favourable to. Only once used.

My spritely brethren, I propend to you.

(*Troilus and Cressida*, II. ii. 190.)

i.e. the balance of my judgment disposes me to agree with you.

But I attest the gods your full consent

Gave wings to my *propension*.

(*Ibid.* 132.)"

Propense, propension, propensity, in frequent use before the age of Bacon and Shakespeare.

"So of goodwill and meere *propensity* of heart, hee is no lesse ready to forewarne your grace before." Fox "Martyrs," p. 977, an. 1535.

"We desire your honour to extend your accustomed virtue, as it hath been always heretofore *propense* to the honour of Almighty God." Burnet Records, vol. 11, p. 116, ii. No. 30.

"He (Paul) dyeth dayly, though not in the passion of his body, yet in the forwardnesse and *propension* of his minde." King on Jonah, 1594, p. 116, edit. 1611.

"*Propugnation* : Latin *propugno*, fighting in self-defence, defending anything.

"What propugnation is in one man's valour!"

(*Troilus and Cressida*, II. ii. 136.)

Propugnation here means defence."

The word 'propugn' from the same Latin word was in common use.

Hence, propugning, propugnancy, propugnacle which are found in different writers.

“*Pudency* : Latin *pudens*, bashful, modest.

A pudency so rosy.

(*Cymbeline*, II. v. 11.)”

Although I have not met with pudency, except in the above quotation, *impudency*, derived from *pudency*, was in frequent use before and at the time when Shakespeare wrote.

“*Questant* : from Latin *quaero*, I seek. It is used in the sense of candidate, one who seeks or aspires after some duty or honour.

When the bravest *questant* shrinks, find what you seek
That fame may cry you loud.

(*All's Well that Ends Well*, II. i. 15.)

Quaestrists : from the same root. A word coined by Shakespeare and used only once—in the sense of persons sent in quest of another.

Some five or six and thirty of his knights

Hot *quaestrists* after him, met him at gate.

(*Lear*, III. vii. 16.)”

I have not been able to meet with either of these two words elsewhere. Many other words from *quaero*, such as *quest*, *quester*, *question*, *questionable* are to be found before Shakespeare wrote. I do not believe that Shakespeare coined the word “*Quaestrist*” because Mr. Theobald says so. His treatment of the next word, *Recordation*, occasions my distrust.

“*Recordation* : Latin *recordatio* : recalling to mind, remembrance, recollection.

To make a recordation of my soul

Of every syllable that here was spoke.

(*Troilus and Cressida*, V. ii. 116.)

Shakespeare, hunting after a synonym for remembrance, which is not to be found in the vernacular, borrows one from the Latin.”

Shakespeare did not hunt after a synonym in using this word. I do not think he hunted after anything, either thought or expression. The word was in the vernacular and in common use.

In 1584, when Shakespeare had not left Stratford-upon-Avon, and before he perhaps, had written a line, and certainly many years before he published anything, Dr. John Rainolds, lecturing in Oxford on Oabiah, said to the audience—"It is written of Xerxes, that when he beheld from the top of a high mountain his great and mighty host, how he wept in *recordation* of their mortality." See Nichol edit., p. 35, 1864.

In Holland's Plutarch p. 940 we may read, "Unless also these fair and sacred *recordations* we call and refer unto divine, true and celestiall beauty" (1602).

"*Reduce*. Latin *reduco*—bring back, restore—frequently used.

Abate the edge of traitors, gracious Lord
That would reduce these bloody days again.

(*Richard III.*, V. v. 35.)

Mr. Theobald quotes three or four instances of the use of the word "Reduce" in the classic sense by Lord Bacon."

The word "Reduce," in the sense of restoration, bringing back, had been in use long before Shakespeare or Bacon employed the word. Thus (1531) "Such iniquitie semeth to be than, that by the multitude of soveraigne governours all things had been brought to confusion, if the noble Kynge Edgar had not *reduced* the monarch to his pristinate estate and figure: which brought to pass, reason was revived, and people came to conformitie and the realme began to take comforte. All be it, it is nat to be despaired, but that the Kynge now reigynge, and this realme alway havynge one prince like unto his highnes, it shall be *reduced* (God so disposynge) unto a publike weal excelling all other in preeminence of virtue and abundance

of things necessary," p. 23 of Croft's excellent edition of Sir Thomas Elyot's *Governour*.

1560. "But howsoever it came, the fury of the raging enemies was then somewhat mitigated, and peace was given throughout the whole world; at what time, the wholesome doctrine of the gospel allured and *reduced* the hearts of all sorts of people unto the religion of the true God." Foxe Martyrs, Edition Townshend 1843. See *Conflict of Conscience*, Haz. Ed. of Old Plays, p. 132. 'That other by our lives to God, reduce we might.' Found also in Hooker, 1590.

"That now he would endeavour both with tongue and pen, as much as in him lay to reduce the seduced from their errors." Sandy's Travels (1610) p. 86, edition 1637.

"*Refelled*: Latin *refello*—show to be false, disprove, rebut, confute, dispute, once used.

How I persuaded, how I pray'd and kneel'd,

How he *refell'd* me and how I replied

(*Measure for Measure*, V. i. 93.) (1623 pub.)"

Before Shakespeare was born, Fox translated from Luther in the following words: "Neither have I any more to say, unless mine adversaries with true and sufficient probations founded upon Scripture, can reduce and resolve my mind and *refel* mine errors, which they lay to my charge." Townshend Edition of Fox, 4 volume, p. 287.

I also find the word "refel" in the preface to Fulke's Answer to the Rhemists, 1580.

"But the writings of the Fathers . . . refel positions whereby the foundation of Christian Faith was overthrown by consequent only." Hooker's sermon on Justification, 3 vol., ed. 1823.

Henry Smith, (died 1591), standing in his pulpit at Clement Danes, cried out, and I daresay Shakespeare heard him, "I stand not to *refel* absurdities."

“*Religious-ly* : Latin *religiosus*, which often means faithful, exact, strict, scrupulous, accurate, without reference to any Divine sanctions.

‘As thou lovest her,
Thy love’s to me religious : else does err.’
i.e. By loving her you are faithful to me.
‘My learned Lord, we pray you to proceed
And justly and religiously’ (with scrupulous exact-
ness) ‘unfold
Why the law Salique,’ etc.

(*Henry V.*, I. ii. 9.)”

In the same sense Udal uses the word in his gospel of Matthew, c. 27.

“It is not lawefull (quoth they) to put this money into corbon, that is among the gyftes of the temple which they would have esteemed and regarded *religiously* and scrupulously.”

“*Remonstrance* : occurs only once in Shakespeare, and then with a meaning not in the least connected with the usual sense of verbal protest.

“Your brother’s death I know sits at your heart,
And you may marvel why I obscured myself,
Labouring to save his life and would not rather
Make rash *remonstrance* of my hidden power,
Than let him so be lost.”

(*Measure for Measure*, V. i. 394.)

Here *remonstrance* means disclosure, unveiling—a meaning which comes from its classic derivation. In its earlier usage, *remonstrance* signified the art of shewing, a manifesting, show or display, or else declaration or statement.

Mr. Theobald then quotes three instances of the use by Lord Bacon of *remonstrance* in the same sense.

Mr. Theobald says, ‘It is noteworthy that the old classic sense is preserved in the only instance in Shakespeare in which the word is employed.’”

There is nothing noteworthy in the use of the word by Shakespeare. It was a word in frequent use and only in the classic sense, so far as I know, when he wrote.

1590. Hooker "Eccles. Pol.," p. 28, Book V. par. 10, edition 1823 "the same God which revealeth it to them, would also give them power of confirming it to others, either with miraculous operation, or with strong and invincible remonstrance of sound reason, such as whereby it might appear that God would indeed have all men's judgments give place unto it."

Also, 5 Book, par. 76, p. 328, ed. 1823, "It standeth therefore, . . . whether we compare men of note in the world with others of like degree and state, or else the same men with themselves, . . . the manifest odds between their very value and condition, as long as they steadfastly were observed to honour God, and their success being fallen from him, are *remonstrances* more than sufficient, how all our welfare, even on earth, dependeth wholly upon our religion."

P. 116 of the 'English Mirrour, by George Whetstone (1586), we meet with "remonstration" meaning proof. See Ben Jonson's "Every man out of his Humour," 1599, Amorphus says, "So you have given yourself the dor. But I will remonstrate to you the third dor, which is not as the two former dors, indicative but deliberative." In "the Devil's Charter" by Barnabe Barnes, 1607, the Duke of Candy says:—

"Those (warres) are the same they seem, and in such warres your sonne shall make *remonstrance* of his valour, and so become true Champion of the Church."—(Act I. Scene 4.)

Adams 2 Epistle of Peter, p. 4, Sharman's Edition, On the words, 'Peter a servant of Christ'—Adams says "this is a clear remonstrance of St. Peter's Humility."

In "The Lost Lady," 1639 the "Physitian" says:—

"Makes his escape, and is received,
Of the Spartan King with all remonstrances,
Of love and confess'd service."—P. 4.

The word "remonstrance" in the same sense can be found in Heylin's "Reformation of the Church of England Justified," Jeremy Taylor, South, and John Howe.

"*Reneg*: From the mediæval Latin word *renego*—deny, refuse.

Such smiling rogues as these. . .

Reneg, affirm and burn their haleyon beaks

With every gale and vary of their masters.

(*Lear*, II. ii. 79.)"

"Renie" and "Reneg" were in common use before Shakespeare wrote—"Renegade" of the same derivation is still in use.

"Reneyed" occurs in *Piers Ploughman*, which Dr. Whitaker interprets *renegado*—See Richardson's Dictionary.

See *Udal*, Luke, c 1 "Those that vaunted themselves by the glorious name of Israel, those hath he *reneagued* and put away from the inheritance of the promises made unto Israel."

"In the mean season while Peter 'reneagueth,' while he sweareth *nai*, the cock crewe the second time." *Udal* Luke, c 22.

"It was a plain renaying of Christ's faith to doo any observance thereto." Sir T. More Works, p. 179.

"*Repugn*—*repugnancy*, *repugnant*: Latin *repugno*—resist, oppose, resistance.

Stubbornly he did *repugn* the truth.

(1 *Henry VI.*, IV. i. 94.)

Let the foes quietly cut their throats

Without *repugnancy*.

(*Timon*, III. v. 42.)

Repugnant to command.

(*Hamlet*, II. ii. 491.)"

In use from a very early period (see Wicliff Bib.), and quite common in the age of Henry 8th to end of Elizabeth's reign.

Thus Sir Thomas Elyot (1531), *The Governour*, Croft's Edition, p. 27.

"Also suche men, . . . may (if nature *repugne* nat) cause them (their children) to be instructed and so furnished towards the administration of a publike weale."

See Mr. Croft's learned note in "the Glossary" in which instances, very early, are given other than those I present.

Cranmer's letter to Queen Mary, p. 2, *Letters of Martyrs*.

"And so at length I was required by the King's Majesty himself, to set to my hand to his will, saying that he trusted that I alone would not be more *repugnant* to his will than the rest of his counsel."

Another letter to Queen Mary, p. 3.

"Another cause why I refused the pope's authority is this: that his authority as he claimeth it, repugneth to the crown imperial of this realm."

See Calvin's *Harmony*, translated and published, 1584, p. 5.

"The Kingly dignitie fayled long before, and that the rule by litle and litle fel almost downe: that discontinuance dooth not *repugne* with the prophesie of Jacob."

Hooker, 1590, 5 book, 81 par, p. 372, edition, 1823.

"Whereof to the end we may consider, . . . whether that which our laws do permit, be *repugnant* to those maxims."

Ib. p. 374 "Now from hence their collections are as followeth: first, a repugnancy or contradiction between the principles of common right, and that which our laws in special considerations have allowed."

Ibid—"and so be a law contrariant or repugnant to the law of nature."

I could, from the earliest times, multiply instances of the use of these words "Repugn," "repugnancy," "repugnant" in the sense in which Shakespeare used them. Richard the 3rd (1483) used 'repugnatory.'

"*Repute*. Latin *repulo*—to reckon, think over, and may mean to suppose or consider.

My foes I do *repute* you every one.

(*Titus Andronicus*, I. i. 366.)

All in England did *repute* him dead.

(1 *Henry IV.*, V. i. 54.)

Bacon speaks of 'every reputed impossibility.'

Repute and reputation, in the sense of reckon, consideration, quite common from the earliest years.

Thus in Chaucer's Pardoner's Tale, v. 12 c. 89.

"For which he held his glory and his renoun,

At no value or *reputation* (no consideration.)"

See Exposition of True Fayth, fol. 45.

"Yet in our myndes we consider what they be made, and do *repute* and esteeme them."

1574. Res. Kirk of Scot., p. 50. *Rowe's Hist.*

"Whilk meeting shall be reputed."

"That it be reputed no slander." *Ib.* (1587.)

Henry Smith (died 1591), God's Arrow against Athiest's, Edition 1611, p. 80.

"Sith therefore the Church of Rome doth not *repute* [consider] the one oblation of Jesus Christ and his intercession to be perfect, but accuseth them of imperfection, it cannot possibly be the true Church."

Sandy's Travels (1610), 4 Edition 1637, p. 91.

"To whom they erected that huge Collossus of brasse worthily *reputed* amongst the world's seven wonders.

See also p. 107 and p. 124 for similar use of the word.

In page 145, "or else *reputing* it a meritorious war, they have provoked the divine vengeance."

"*Relentive* : is used as the Latin *retineo*, as equivalent to hold fast, or detain, in a physical, not psychologic sense.

²² Henry 8th (1513), 'they must and will *repute* and take them as enemies.'

“ Have I been ever free, and must my house,
Be my *retentive* enemy, my goal? ”

(*Timon*, III. iv. 81.) (1623) ”

See the use of the word in Chapman’s *Odyssey* (1600),
b. xix. “ What words (said she) flye your *retentive*
powers? ”

(1612) Bishop Hall’s *Contemplations* Nabal and
Abigail. “ Those secret checks which are raised within
itself (the heart), readily compose with all outward
retentives.”

“ *Reverb* : once only for reverberate : the Latin word
verbero and *re*— strike back, being understood ; re-echo.

Nor are those empty hearted, whose low sound,

Reverbs no hollowness. (*Lear*, I. i. 155.) ”

I have not met with the word “ *reverb* ” except in the
above quotation from Shakespeare, although the word
reverberation, meaning to resound or re-echo, was in use
from the time of Chaucer.

“ *Rivage* : properly a French word : from the Latin
rivus a small stream. The French meaning, however, is
retained in the *one* passage where it occurs, *i.e.*, bank or
shore

O do but think,

You stand upon the *rivage*, and behold

A city on the inconstant billows dancing.

This word, in the sense of bank or shore, was, although
originally a French word, in common use from Chaucer.

“ Commanding every lives wight,

There being present in his sight,

To be the morrow on the *rivage*,

Where he begin would his viage.” Dreame.

This word can be seen in Gower, in Hall, and
Hollingshed *History of England*, b. iv., c. 24.

“ For Maximias once being there upon the *rivage*
countervailed anie the greatest armies that were to be
found.”

It is used also by Spencer.

“*Ruinate* : Latin *ruina*, a ruin. Shakespeare often turns nouns into verbs.

In this instance the noun becoming a verb is Latin : the Latin word becoming an English verb.

I will not *ruinate* my father's house.

(3 *Henry VI.*, V. i. 8.)”

I do not think Shakespeare, or the author of the folio, turned nouns into verbs. His mind was too rapid and too well-stored with words in common use, to do anything of the kind. It is certain in the use of *ruinate* he did not turn a noun into a verb. “*Ruinate*” was in common use before Shakespeare was born.

Cardinal Pole used the word “*ruinate*” in preparing the Recantation of Sir John Cheeke. (1556.)

“Which (his removal from his chair) so now the hand of God hath done of his high mercy, both for my own self, and as I trust for the edification of many, whome I had afore *ruinate*, sitting in my chair of pestilence,” Strype's Life of Cheeke p. 125, Clar. Edition, 1821.

Henry Smith (d. 1591) in his sermon “The Sinners Conversion” spoke thus: “It (Jericho) was sometime a notable citie, till it was subverted and *ruinated* by the Lord's Champion Josua,” p. 62 Edition 1613.

The word *ruinate* is found twice in “Downfall of Rob, Earl of Huntingdon” (1594). Haz. Old Plays, 8vo., pp. 158-184. Bancroft (1594), “Plat. of Episco,” uses ‘*ruinate*.’

See use of this word in Lewes Lewkenor “The Commonwealth of Venice.” p. 40, 49 (1599).

Dent ‘Ruine of Rome’ (1607). p. 125.

‘Conspire to *ruinate* the state of the Commonwealth.’ Philips, Trial of Fawkes and Others,” pub. 1606.

See also Sandys' Travels (1610). p. 45, 122, 132, 133, 1637, fourth edition.

Dodd and Cleaver (1608) part 2., p. 38, 1612.

Ruin used at the same time as *Ruinate*. “*Ruin*” is found in Chaucer.

“ That ever saw ruine
Stranger than this.”

(*Troilus and Cressida*, b. iv.)

“ *Sacred* : means accursed (exactly the reverse of the vernacular), which is one of the meanings of the Latin *sacer* : infamous, execrable.

Our empress with her *sacred* wit,
To villany and vengeance consecrate.

(*Titus Andronicus*, II. i. 120.)”

Used in the same sense by a contemporary, Massinger.
See his *Emperor of the East*, Act iv., sc. 5.

“ *Tim.* Most *sacred* sir.

Theo. *Sacred* as 'tis accurs'd,
Is proper to me.”

“ *Scope* : used twice in the classic sense, *scopos*, σκοπός, a mark or aim at which one shoots.

“ 'Tis conceived to *scope*.”

(*Timon of Athens*, I. i. 72.)

“ Other errors there are in the *scope* that men propound to themselves.” (Bacon *Adv. of Learning*, II. v. 9.)”

The word *scope* with this meaning is used by Sir Philip Sidney, *Arcadia* 6 iii.

“ If thou didst't see upon what rack my tormented soul is set, little would you think I had any *scope* now to leap to any new charge.” (1582).

Spenser's *Faerie Queen* B iii. c. 4.

“ He gan fowly wyte

His wicked fortune that had turned aslope,

And cursed Night that reft from him so goodly *scope*.”

‘ What *scope* doth thy addition level at ? ’ (Early Eliz. writer, *Lost reference*.)

“ *Sect* : Latin *seco* *sectum* : cut, a cutting.

Our unbitted lusts, whereof I take this that you call love,
to be a sect or scion.

(*Othello*, I. iii. 335.)

The word *set* is in frequent use from the earliest times. I cannot find it used in the sense above set forth.

The true meaning may be *set*—common in this sense.

“*Secure*: *securely*,—*security*: Latin *securus*, *i.e.*, *sine curâ*, free from care, unconcerned.

“Page is an ass: a *secure* ass.”

(*Merry Wives*, II. ii. 314.)

“We see the wind set sore upon our sails,
And yet we strike not, but *securely* perish.”

(*Richard II.*, II. i. 265.)

“*Security* is mortal's chieftest enemy.”

(*Macbeth*, III. v. 32.)”

In Spenser's *Fairy Queene* b. vi. c. 5. you can read

“Yet ere he fled, he with his tooth impure

Him heedless bit, the whiles thereof he was *secure*.”

See *Daniel Civil Wars* b. I.

“But now he was exil'd he thought him sure

And free from farther doubting lived *secure*.”

Milton (1632) “Sometime with *secure* delight,”
L'Allegro.

Security: was also in early use, with the same meaning.

“*Seen*: once used in the sense of the Latin *spectatus* *i.e.* well versed or skilled.

“A schoolmaster *well seen* in Music.”

(*The Taming of the Shrew*, I. ii. 133) 1623.”

The same words are found in Marlowe's *Faust*, I. 137,

“*Well seen* in minerals.”

“Seen in nothing but epitomes,” *Massacre of Paris*,
lviii. Marlowe died in 1593.

“*Segregation*: dispersion, from the Latin, *segrego*: set
apart, separate, keep asunder. Only once used.

A segregation of the Turkish fleet.

(*Othello*, II. i. 10.)”

See Richardson's Dictionary for the use of this word by
three different authors, Sir Thomas More, Wotton and
Feltham, author of the “*Resolves*.”†

* See Addenda.

† “Segregated themselves from the Church of Rome,” (1560),
Fox Martyrs, I vol., xxxi., ed. 1843.

“*Semblable* : resemblance. Either a French Word or from the Latin *similis*.

“His *semblable* is his mirror.”

(*Hamlet*, V. ii. 124.)”

This word was in common use from the time of Edward III. “O God Almyghty, that man made and wrought *Semblable* to himself.” *Piers Plouhman* p. 315.

“When that Our Lord had created Adam our forme father, he sayd—in this wyse : It is not good to be a man allone, make we to him an helpe *semblable* to himself.” Chaucer’s *Tale of Melibens*.

Semblable, *semblably*, *semblence*, *semblant* are found in many writers between Chaucer and Shakespeare.

“Is your name, fair semblance, that wish to serve me?”

“Three Lords,” Haz. Ed., 6 vol., p. 480 (1590.)

“*Sensible* : Latin, *sensibilis* : perceptible to the senses.

“Before my God I might not this believe,
Without the *sensible* and true avouch
Of mine own eyes.”

(*Hamlet*, I. i. 56.)”

In this sense the word was used by Sir Thomas More “And from thys eternall dampnacion of *sensible* pain in the fire of hell.” *Works*, p. 1281.

“*Septentrion* : used once for the Latin *Septentrio* : the North.

“Thou art as opposite to every good
As the Antipodes are unto us
Or as the south to the *Septentrion*.”

(3 *Henry VI.*, I. iv. 133.)”

Shakespeare does not use “*Septentrion*” for a Latin word. *Septentrion* was an English word in common use, from Chaucer. *Septentrional*, *Septentrionally*, *septentrional* were also in frequent use by Shakespeare’s predecessors and contemporaries.*

“*Similar* : Latin, *simulo* : copy, imitate, feign.

“Thou perjured and thou *similar* man of virtue,
Thou art incestuous.”

(*Lea*r, III. ii. 54.)

* “From South to *Septentrion*,” Haz. O. P., 5 vol., p. 327.

‘ This is an unsuccessful attempt to bring over a Latin word into the vernacular.’ ”

Another of Mr. Theobald’s rash statements. The word *simular* was in the vernacular before Bacon or Shakespeare was born. See Udal prologue to the *Romaynes*. “ As Christ in the gospel rebuketh the Pharisees above all others that were open sinners and called them ypocrites, that is to say, *simulars* and painted sepulchres.”

Also the use of the word “ *simulate* ” in Bale ‘ *English Votaries*,’ p. ii. “ The monks were not threatened to be under this curse, because they had vowed *simulate* chastytie.”

“ I fear me some maintaine blindness more with their *simulation*, than they open the lyght with theyr preaching.”

Fryth Workes, p. 61.

“ *Solemn* : Latin, *solemnis* : stated, wonted, usual, established.

“ My Lords, a *solemn* hunting is in hand.”

(*Titus Andronicus*, II. i. 112.) ”

The use of the word in this sense is found in Wiclif, Luke 2.

“ And his fadir and modir wenten each yere into Jerusalem, in the solempne day of Pask.”

Chaucer, the Testament of Creseide, “ While at the last upon a solemne day as custom was.”

See also the Rhemish New Testament, 1580. Luke II. chapter, verse 41.

“ And his parents went every yere unto Hierusalem, at the solemne day of Pasche.”

“ Solemn and authentical will.” Calvin’s Sermons. (1579.)

“ *Sort* : once used in the Latin word *sors*, a lot.

“ No, make a lottery,

And by device let blockish Ajax draw

The *sort* to fight with Hector.”

(*Froilus and Cressida*, I. iii. 374.) ”

Chaucer used the word in this sense :

“And to drawen every wight began,
And shortly for to tellen as it was,
Were it by aventure or *sorl* or cas
The sothe is this, the cutte felle on the Knight.”
(*The Knight's Tale* v. 844.)

“*Speculation* : speculative : Speculation is often used by Shakespeare and often by Bacon in reference to the sight of the eyes—not of the mind—physical sight.

Thou hast no *speculation* in those eyes
Which thou dost glare with.

(*Macbeth*, iv. 95.) (1623.)

Mr. Theobald quotes Tro. Cr. 1609 and Henry 5.

Also Othello (1623).”

The word *speculation*, meaning physical sight, is found in Hooker Ecc. Pol. lib. 5822 and in Holland Trans. of Plinie b, xviii. c. 28.

Stelled : the Latin *stella*, a star, or constellation, or *stellatus*, glittering like stars. Of Lear in the storm it is said—

The sea—with such a storm as his bare head
In hell-black night endured,—would have buoy'd up
And quenched the *stelled* fires.
(*Lear*, III. vii. 59.)”

Stellify is found in Chaucer—The Legend of Good Women,

‘No wonder is, though Jove her *stellifie*’
also in “House of Fame,” book 2.

Drayton uses stellify, as also Davies.

Milton speaks of the stars with their soft fires which shed

“Their *stellar* virtue on all kinds that grow on earth.”
(*Paradise Lost*, b. iv.)

The meaning of ‘stelled’ is doubtful. It may mean fixed.

“*Substitute* : from the Latin *sub* and *statuo*, place under. It is applied to a subordinate, not necessarily a repre-

sentative position; or it is simply used for an appointment.

But who is *substituted* against the French

I have no certain notice.

(2 *Henry IV.*, I. iii. 84.)"

Used in this sense by Chaucer and Sir Thomas More.

"And they dyd also *substylute* other whych were knownen heads also." "Sir T. More's Workes," p. 821.

"*Success*: often used by Bacon and Shakespeare to signify the issue or result of anything, whether the event is good or evil, favourable or the reverse.

"And so *success* of mischief shall be born."

(2 *Henry IV.*, IV. ii. 47.)

"The *success*,

Although particular, shall give a scantling
Of good or bad unto the general."

(*Troilus and Cressida*, II. ii. 115.)

"Should you do so, my lord,

My speech should fall into such *vile success*

As my thought aim not at."

(*Othello*, III. iii. 221.)

Mr. Theobald gives three instances of the use of the word "*success*," with the same meaning in Bacon's writings."

In the sixteenth century every writer with whom I am acquainted used the word *success* in the same way.

Thus William Thomas, in a discourse made for the use of Edward the Sixth, writes thus—

"And the same examples of *good success* may be alledged for popular estates; yet, if they be well sought, it shall appear they never proceded of wisdom, but of necessity. And then comparing th'inconveniences that happened before the necessity to the *successes* that have followed, it shall be found that the wisdom, learned of necessity, is dearly bought." Strype Ecc. Mem. 4 vol., p. 374-375.

In another record of Strype one may read, "dangerous success."

1591. Henry Smith, "There is no place where God's Hand is not, and whither soever a rebellious sinner doth runne, the Hand of God will meete with him to cross him and hinder his hoped-for *good successe*." "Jonah's Punishment," p. 199, 1612.

Cleaver and Dodd, "If the success fall out according to our hope." Dedication, "Fail of good success," p. 10; "prosperous success," p. 40.

Arthur Dent (1607), "Good success."

Sandys' Travels (1610), "Happy success," p. 88; "Ill success," p. 145.

All will remember the words in the commencement of the 2nd book of "Paradise Lost"—

"And by success untaught."

"*Suppliance* : Occurs only once. It is evidently taken from the Latin word *suppleo*, fill up, make full.

"The perfume and suppliance of a minute."

(*Hamlet*, I. iii. 9.)"

Although I have not met with *suppliance*, words having the same meaning and of the same origin are found in early writers.

Thus in the "Workes of Sir T. More," p. 912—

"The knowledge the partie lacketh must be supplied
The more effectually by the judges."

Also 'supply' and 'supplement' are found in Skelton and Spenser.

"*Suspire* : *suspiration* : Latin *suspiro*, to breathe or breathe deeply.

For since the birth of Cain, the first male child,
To him that did but yesterday *suspire*.

(*John*, III. iv. 79.)

Windy *suspiration* of forced breaths.

(*Ham.* I. ii. 79.)"

Sir Thomas More (d. 1533) has "*suspyring* and sighing after the sight of God and joy of heaven."

Suspired, found in Wooton (1600).

"O glorious morning wherein was born the expectation of nations; and wherein the long suspired Redeemer of the world, did rent the heavens and come down in the vesture of humanity." *Reliquiae Wottonianae*, p. 269.

"*Tenable* : Latin *teneo*, hold or keep. Once only.

Let it be *tenable* in your silence still.

(*Hamlet*, I. ii. 248.)"

See Hackluyt *Voyages*, vol. 1, p. 614.

"An exceeding fine college of the Jesuites, and was by naturell situation, as also by very good fortification, very strong, *tenable* enough in all men's opinions of the better judgment."

Howell's *Letters*, b. 11, let. 4.

"There are others that are *tenable* a good while, and will endure the brunt of a siege."

"*Terms* : Latin *terminus*, end, conclusion, limit.

Without all *terms* of pity.

(*All's Well*, II. iii. 173.)"

In use in age of Henry the Eighth. See Bishop Gardner's *Explanation of the Presence*, fol. 109.

"Wherein eche chaunge hath his special ende and *terme* (whereunto) : and therefore accordynge to *terme* and ende, hath his worke of chaunge, speciall and severall both by God's worke."

"*Translate* : Latin *transfero*, *translatus*, in the physical sense of conveyance or removal.

I led them on in this distracted fear

And left sweet Pyramus translated there.

(*Midsummer Night's Dream*, III. ii. 31.)"

The words *translate*—*translation*, were used with the meaning some times in the physical sense of removal, and

sometimes in the sense of turning one language to another from the very earliest period.

Calvin Harmony (1584) 545.

“For when the Romanes had translated to themselves the tribute, which God in the law of Moses commanded to be paid to himself.”

St. John p. 15. “For it is as if he should translate the right of adoption unto forrainers.”

H. Smith, “God’s Arrow,” p. 9, Edition 1611. “He translated the priesthood, and sold it to strangers.”

King on Jonah (1594), Edition 1611, p. 128. “This translation of faultes from ourselves to others, was a lesson learned in Paradise. For Adam being charged with the crime of disobedience, hee put it to the woman, the woman to the serpent, as if both the former had not beene touched.”

See also Lewkenor’s Ven. Repub. 1598, p. 51. “They came altogether to the Rialto; thither was also the seate of the prince translated.”

Sandys’ Travels, p. 180 (1610), 4 Edition 1637, p. 180. “His bones (S. Jerome’s) together with the bones of Eusebius were *translated* to Rome.”

“*Umber’d*: Latin *umbra* a shadow.

Each battle sees the other’s *umber’d* face.

(*Henry V.*, iv. *Chorus* 9.)”

Stevens gives two instances of “*umbre*” much earlier than Shakespeare’s day.

“Under the *umbre* and shadow of King Edward,”
Caxton, Tully on Old Age.

“Under the *umbre* of veryte,” the Castell of Labour.
Umbred or shadowed is a term in Blazonry.

Umbrage : same root. Used only once, in pedantical affected speech.

“ His semblable is his mirror ; and who else would trace him, his umbrage, nothing more.”

(*Hamlet*, V. ii. 124.)

Umbrage found in writings earlier than Shakespeare's, but not perhaps in the sense (pedantical) in which Shakespeare used it.

My self-imposed task is finished. I know how imperfectly it has been done. The labour it involved was more than I expected, and greater than my other duties would allow. I was obliged in some instances to refrain, through weariness, from adding authorities when many were ready to my hands. It may be, also, for the same cause, that some of my references are not correctly given.

As a result of my labours, I can say that not one of the words adduced by Mr. Theobald is a word introduced into the language by Lord Bacon. I am satisfied that Shakespeare derived, in the matter of language, no assistance from Lord Bacon. In the folio I find the word “incarnadine,” and two or three other words which I cannot find elsewhere. Of a few other words in the folio I cannot find an earlier use than that which the folio supplies ; they are however clearly connected with words of similiar meaning and derived from the same root. There are also a few words in the folio used with an unusual meaning, such as plague meaning “snare.” Some student of a wider range of reading, may be familiar with these words and their meaning. There is scarcely a dramatist of the age of Elizabeth, in whose writings, some few words are not found, peculiar to himself.

Mr. Theobald ought in my opinion to cancel the 14th chapter of his work, entitled “ The Classic Diction of Shakespeare.” I hope Mr. Theobald will no longer write that Shakespeare must be read, as any other classic

author is read, with elucidations from the Latin Dictionary. Mr. Theobald may need the Latin Dictionary himself, in order to ascertain the meaning of Shakespeare's language. His contemporaries had no such need—his language was theirs. The present age doubtless needs a Dictionary for the due appreciation of some of Shakespeare's words,—an English Dictionary, however, not a Latin.

I feel certain that Shakespeare became furnished with words by his acquaintance with the Latin language, by his knowledge of the rich and varied literature existing in his native tongue, and by intercourse with the cultured men of his age. I believe that the teaching in the Grammar Schools of the age of Elizabeth, was as well adapted to produce great and distinguished men, as the Grammar Schools of to-day. From the Grammar School of Exeter, Hooker went straight to the University of Oxford; Sibbes, son of a wheelwright, from the Grammar School of Bury St. Edmunds, to Cambridge; Andrews, Bishop of Winchester, from Merchant Taylor's, proceeded to Pembroke Hall, Cambridge; the ever-memorable Hales went from Bath Grammar School, 1597, at the age of fourteen, to Oxford, as a scholar of Corpus Christi College.

Every book of the age of the Tudors should be preserved for its language, however unimportant its subject matter may be. Thus no one will contend for "*siege of troubles*" in *Hamlet's* Soliloquy, when he knows that "*sea of troubles*" is found in the sermons of Henry Smith.* An English Dictionary containing all words in use down to 1623, the date of the publication of the folio volume, would be of great service to all students of Shakespeare.

*Cranmer "*Sea of Wickedness*"; Hooker, "*Sea of Matter*," "*Sea of Glory*"; Henry Smith, "*Sea of Troubles*"; Spenser, "*Sea of Sorrow*."

The slightest suggestion seems to have been of use to Shakespeare and was expanded by him to noblest proportions. Thus the passage in *Macbeth*, where the doctor says, "This disease is beyond my practice" would seem to have been suggested to him by the passage in the *History of Heliodorus*, translated by Underdowne, and published 1587. See Nutt's edition p. 105. "Our arte" saith the physician "doth profess the curing of distempered bodies, and not principally of that diseased minde, but then when it is afflicted with the body."

Shakespeare was, I am inclined to think, present frequently at St. Clement Danes Church. Many phrases in Henry Smith's sermons seem to indicate either that people were thinking of the same things, or that Shakespeare himself heard the great preacher, and used the materials supplied to him. Smith's sermons are specimens of the best English Prose. In "A Sermon to Magistrates," Smith says: "Who would have thought, Jezebel, that beautiful temptation, should have been gnawed by dogs? Yet she was cast unto dogs, and not an ear left to season the grave. What would he think that had seen Solomon in his royalty, and after seen him in the clay? O, world unworthy to be beloved, who hath made this proud slaughter? Age, sickness, and death, the three Sumners, who have no respect of persons, made them pay the ransom themselves, and bow to the earth from whence they came: there lie the men that are called Gods: *yesterday* the tallest cedar in Lebanon; to-day like a broken stick trodden under foot. *Yesterday* he stately lived upon earth: to-day shrouded in earth, forsaken, forgotten, that the poorest wretch would not be like unto him, which *yesterday* crouched and bowed to his knees." Who on reading this passage,

is not reminded at once of the speech of Mark Antony, when he goes to mourn the death of Cæsar.

“ But *yesterday*, the word of Cæsar might
Have stood against the world : now lies he there,
And none so poor to do him reverence.”

In another place Smith says : “ Our fathers have summoned us, and we must summon our children to the grave. Everything every day suffers some eclipse, nothing standing at a stay, but one creature calls to another, ‘ Let us leave this world.’ While we play our pageants upon the stage of short continuance, every man hath a part, some longer, some shorter, and while the actors are at it, suddenly Death steps upon the stage ; like a hawk that separates one of the doves from the flight, he shoots his dart : where it lights there falls one of the actors dead before them and makes all the rest aghast ; they muse and mourn and bury him, and then to the sport again. While they sing, play and dance, Death comes again, and strikes another ; there he lies, they mourn him, and bury him as they did the former and play again. So one after another, till the players be vanished like the accusers that came before Christ, and Death is the last upon the stage : *so the figure of this world passeth away.*” Who is not reminded that :—

“ All the world’s a stage
And all the men and women merely players,
And one man in his time plays many parts.”

And then in Smith’s sermon upon Drunkenness, preached before the *Merchant of Venice* was published, you will find the statement, “ There is no sin but hath some show of virtue, only the sin of drunkenness is like nothing but sin.” This will recall the very beautiful passage in the *Merchant of Venice* :—

“ There is no vice so simple but assumes
Some mark of virtue on his outward parts.”

Smith's phrase, "a commonweal of drunkards" may remind us of Trinculo's :

"They say there's but five upon the isle ; we are three of them ; if the other two be brained like us, the state totters."

When Smith asks his audience to look into the grave and shew him which was Dives and which was Lazarus, and asks them where is Alexander that conquered all the world, one of the audience may have been the man who wrote the gravediggers' scene in Hamlet.

I may be pardoned for pointing out, that if there be no "Baconian Mint," a very large portion of the ground, on which Mr. Theobald claims for Lord Bacon, the composition of the plays passing under the name of Marlowe, is completely destroyed. My time and duties would not allow of my examining fully the words and expressions in Marlowe's plays which Lord Bacon is supposed to have supplied. I have already dealt with the word "starting holes." Mr. Theobald found a reference to "Circe" both in Marlowe and the folio. He may find it in dramatists who wrote before Marlowe or Shakespeare had written a line. Mr. Theobald also refers to Marlowe's "He wears a Lord's revenue on his back," and Shakespeare's "She bears a Duke's revenue on her back." Henry Smith, who died 1591, spoke two or three times of women carrying all their fortunes on their backs. Mr. Theobald points out a number of words in Marlowe combined with "over." Nearly all the words he mentions are in literature extant before Marlowe and Shakespeare. Take one of the words, *foreslow*, used by Bacon and Marlowe, a word which Mr. Theobald supposes Bacon supplied : the word "foreslow" is found twice in Wilson's Orations, published 1570, when Bacon was nine. It is used continuously forward. It can be

found twice in the first Book of Fairfax's Tasso (1600).
I cannot pursue this inquiry further.

I feel certain that Lord Bacon did not directly supply any words or ideas to Shakespeare or Marlowe, and that there was no man of his age, such a compiler of others men's ideas, as Lord Bacon himself. May I say, I, none the less, admire his writings and reverence his name. His destruction, for himself, of the tyranny of words, and the way of escape from that tyranny he opened up to all who should come after, make him the greatest intellectual deliverer the modern world has known.

A D D E N D A .

"*Abruption*: Used once only, is not really English; it represents a breaking or tearing off, a hasty rending asunder.

"What makes this pretty *abruption*?"

(*Troi. Cr.*, III. ii., 69.)

Bacon uses *abruption scientia*, as equivalent to knowledge broken off and losing itself."

The word *abruption* is connected with abrupt, both noun and verb, abruptly and abruptness. These were all derived from the same root as *abruption*, and used with the same meaning. They were in common use at an early period.

Stubbes "*Anat. of Abus*" (1583) uses "*abrupt*."

"Did I not note your dark *abrupted* ends

Of words half spoke?"

Ford, Love's Sacrifice, Act III. Sc. iii.*

"*Admiration*: In the sense of wondering."

Used in this sense frequently in the sixteenth century. "For our Saviour's election respected not any merit or worth, but took them which

* "Murmur sad words abruptly broken off." Haz. O. P., 5 vol., p. 132.

were farthest off from likelihood of fitness, that afterwards their supernatural ability and performance beyond hope might cause the greater *admiration*." Hooker (1590), Ed. Pol. 5 lib. c 77, sec. 13.

Other instances in Hooker

1594. "A Merry Knack to know a Knave."

(Haz., 6 vol., p. 544.)

"Neighbour Walter, I cannot but *admire* to see
How housekeeping is decayed within this thirty year."

"*Argentine*: Latin *Argentum*, silver. (Once only.)

Celestial Dian, goddess Argentine.

(*Pericles*, V. i. 251.)

Bacon has a *Promus* note Argentangina."

In common use before Bacon made his note.

Thus Hall in his *Chron. Henry VIII.* an 12.

"All armed in curious work of *Argentyn*."

'Argentarie' Wicliff Deedes 19 c. 24 v.—a
worker in silver.

"*Casual*: 'This casual marte of paynfull search'" (Lett.
of Dee to Burghley, 1574).

"*Comfort*: 'Prayng and besechyng your Lordchypps
gracyous cumfort for the optaynyng of hysgracyous
pardon' (1535)" (Sup. Mon. Camd. Soc. 1843,
p. 161).

"Drynckinge wynes divers tymes to disgeste
and comfort my stomacke" (1596), Smythe to Ld.
Burghley.

"*Congreeing*: Mr. Theobald says this is a new word,
classically constructed. It is an echo of *congre-*
dior." I think it came into existence thus:—The
word 'gree,' or 'greeth,' was in use, without the
prefix 'a,' as in *agreeth*. The prefix 'con' was
added to 'gree' or 'greeth,' and so the word
'congreeth' came into existence."

“ *Crescive* : ‘ Cresen,’ to increase, Wicl. Bible.”

4 Kings, c. 20, v. 10.

“ *Demerits* : The Emperor Augustus for his good *demerits* towards the Commonwealth of Rome was alike rewarded and saluted by the name of Pater Patriae ” (Huish Lord’s Prayer 1623, 12 Lect., § 49, p. 135).

“ *Determine* : Determinate, Determination—come to an end.

My determinate voyage is

Mere extravagancy.

(*Tw. N.*, II. i. 11.)

“ In this line there are,” says Mr. Theobald, “ three Latin words only intelligible by the help of a Dictionary.”

“ Determine,” “ mere,” and “ extravagancy ” were words in common use when Shakespeare wrote. Determinate was in use from Chaucer.

“ *Distracted* : ‘ Our serving of God must needes be distracted.’ ”

Huish Lord’s Prayer, Lect. 18, p. 25 (1623).

“ It is most certain that united forces either in assailing doo more prevaile or better beat of endainement that is intended, than power *distracted* and dissevered into pieces and parts.”

Lett., Ocland to Lord Burghley (1587).

“ *Eminent* : ‘ Over-emminent power of such greate ones ’ (1535) ” (Sup. Mon. Camd. Soc. 1843, 119).

“ *Exhibition* : King Hen. 8th, wrote, ‘ Dayly almes to be mynystrate, mending off hyght wayse, *exhybission* for mynysters off the Chyrche ’ (Supp. of Mon. 263, Camd. 1843). ”

“ *Extenuate* : ‘ Extenuating, annulling their virtues ; aggravating their imperfections.’ ”

Huish Lord’s Prayer, Lect. 18, p. 11 (1623).

“*Extirp*: ‘All vices of which I have been noted, being oons by the rootes *extirped*’ (Lett. Nicolas Udall 1542).

“*Fact*: ‘Not to publishe their infamie for their vile factes’ (1535)” (Sup. Mon. Camd. Soc. 1843, p. 115).

“The vile lives and abbotinable factes, in murders of their Bretherne . . . in forging of deedes—and this appeared in writing, with the names of the parties and their factes” (*Ib.*, p. 114).

“*Fraction*: See instances of early use in Richardson’s Dict.”

“*Generosity*: ‘But trulie this boldnes, not myne own nature, hath taught mee; but your nature, generositie prognate, and come from your atavite progenitours.’”

Letter, Leach to Throckemorton (1570).

“*Immure*: An early instance of *mure* as a verb is found in the Letter of Commissioners to Cromwell, 1535 (Sup. Mon. Camd. Soc., p. 257).

“Plate hyde and *muryde* up in walls.”

“*Indign*: ‘And, therefore endyng, I doe hartely commend your good L. and all yours unto the most blessed keypyng of allmyghtie Godde.’”

Lett., Alex. Nowell (1591).

“*Inherit*: Meaning to possess. Tyndale (1531) in his exposition of Matthew translates the fifth verse, ‘Blessed are the meek for they shall inherit the earth,’ and also ‘they shall possess the earth’ (Parker Soc. Ed.).”

“*Infortunate*: For early use of this word, see Richardson’s Dict.”*

“*Insinuation*: ‘And a serpent he was in Paradise, winding and *insinuating* himself into the very bosomes of our ancestors.’”

Huish Lord’s Prayer, Lect. 18, p. 13 (1623).

“Winding and insinuating themselves into our thoughts.”

(*Ib.*, Lect. 19, p. 59.)

Ingenious, ‘to be captious, virtuous, ingenious,’ Haz. O. P., 5 vol., p. 363.

"*Lethe*: This word occurs once only in a passage where the reading is doubtful.

And here thy hunters stand,

Sign'd in thy spoil and crimson'd in thy *lethe*.

(*Julius Cæsar*, III. i. 205.)

If *Lethe* represents the Latin word *letum* or *lethum*, death, it is the solitary instance of such usage."

Lewis Theobald, the editor of Shakespeare (died 1744), wrote very much like the modern Theobald. Lewis wrote "The dictionaries acknowledge no such word as *lethe*; I am not without suspicion that Shakespeare *coin'd* the word." Underneath this Warburton wrote, "After all this pother, *lethe* was a common French word, signifying death or destruction, from the Latin, *lethum*."

Steevens writes: "*Lethe* is used by many of the old translators of novels, for *death*."

Steevens quotes (1616) "Cupid's Whirligig: "

"For vengeance' wings bring on thy *lethal* day."

Also "The proudest nation that great Asia nursed
Is now extinct in *Lethe*."

Heywood's Iron Age.

"*Modest*: 'The sermon (at the funeral of Camden) was preached by Dr. Sutton, who made a true, grave and modest commemoration of his life.' "

Lett., Bourghier (Nov., 1623).

"*Office*: Officious—used in the sense of duty, serviceable" (1570).

"Shew thyself officious and serviceable still."

(Mar. of Wit and Science, Haz. Ed. Old Plays, 2 vol., p. 339.)*

"*Paint*: 'Paint and colour our deformities, as Jezebel did.' "

Huish Lord's Prayer, Lect. 18, p. 26.

* "Voluntary office (duty) induced." 1 vol. Fox's *Martyrs*. p. xxxvi., ed. 1843.

“*Palliamment*: ‘A goodly king in robes most richly dight,
the upper like a Roman Palliamment’ (Peele’s Ord.
of Garter 91, 92, 1 vol., Bul. Ed., 1594).

“*Periapts*: Examples occur in Scott’s ‘Discoverie of
Witchcraft’ (1589)” (Nicholson’s Rep., p. 185-188).

“*Portable*: ‘But now ar crepte upon mee the years which
are uttrelic *importable* unto suche that have noo
thinge to bear theimselves withall’” (Lett. of
Leache to Throckmorton, 1570).

“*Prefer*: ‘Preferring many sufficient persons to the
Kinges servis’ (1535)” (Sup. Mon. Camd. 1843,
p. 115).

“*Premiscd*: ‘The said clergy . . . do deserve that
the King’s Majesty’s licence in writing . . .
authorising them . . . to commune of such
matters and therein freely to give their consents,
which otherwise they may not do upon pain and
peril *premiscd*’” (Burnet’s His. of Ref. Pococks
Ed., 5 vol., p. 173).

“My true love premised, your letters I have
received and understand the contents thereof”
(Adam’s Lett. to Sherlocke, Feb. 3, 1631).

“*Preposterous*: ‘What a preposterous course the Church
of Rome hath taken to prefer the *Transcript* before
the Original’ (Huish’s Lord’s Prayer 1623, Lect.
7, §16, p. 35).

“*Refelled*: ‘As I must nedes refell’ (1535)” (Sup. Mon.
Camd. Soc. 1843, p. 103).

“*Replete*: Latin *repleo*, *repletus*, filled up or full.

Replete with mocks.

(*L.L.L.* vii.)”

It will be seen by reference to Richardson’s
Dictionary that the word *Replete* has been in use

from the time of Chaucer. In addition to the examples there given I add the following: "Calisto and Melibæa" (before 1536), Haz. Old P., 1 vol., p. 87.

"I am *replete* with joy and felicity."

"The Conflict of Conscience," by Nathaniel Woodes, 1581, Haz., 6 vol., p. 125.

"My heart, I feel, with blasphemy and cursing is *replete*."

"A Woman is a Weather-cocke," Haz., O. P., xi., p. 13 (1606).

"By the holiest love

That ever made a story, you're a man
With all good so *replete* that I durst trust you
Even with this secret, were it singly mine."

"Sandys' Travels" (1610), p. 84, 4th edit.

"Never were ashes with more wealth *replete*."

See also pp. 220, 243, 260, 267, 284, 287.

"*Seen*: Mr. Theobald says that Bacon uses the word 'seen' in the sense of well versed or skilled. So did Tyndale thirty years before Bacon was born. See his exposition of Matthew (Park. Soc. Ed.), p. 13, 'Though they can rehearse all the scriptures and though they be *seen* in Greek, Hebrew, and Latin'" (1531).

See also, "Sir, you seem *well seen* in women's 'causes.'" "The four P.P." (Haz. Edit. of O.P., 1 vol., p. 351) (1520).

"*Sensible*: 'As yn hell to be no fyer sensible' (1535)" (Sup. Mon. Camd. Soc. 1843, p. 8).

"*Solemn*: Meaning, established. 'Dyverce and great solempne monasteryes of this realm' (1536)" (27 and 28 Hen. 8, c. 28).

"*Success*: 'Referryng the success of the hool matter to your ownly approvyd wyssdooom' (1535)" (Sup. Mon. Camd. Soc. 1843, p. 149).

"*Sect*: 'As if we and they had been one sect'" (Haz. O. P., 5 vol., p. 317).

"*Sort*: 'Each thing hath sorted to our wish'" (Haz. O. P., 5 vol., p. 303).

There is only one word in the folio volume of Shakespeare's Plays which cannot be found elsewhere and unconnected with another word,

“ Incarnadine.”

This word is not found in Lord Bacon's writings.

The following words are not found by myself earlier than the folio. They are, however, connected with words found earlier than the folio and having similar meaning. Earlier instances of their use may be known to my readers :—

Cadent.
Candidatus.
Circum-mure.
Confix.
Ex-sufflicate.
Fracted.
Intrinse.
Maculate.
Questant.
Quaestrists.
Sequent.
Suppliance.
Unseminaried.

I have not met with any one of these words in the writings of Lord Bacon.

Words used in an unusual sense:—

Factionous,	meaning	To busy oneself, active.
Name,	„	Debt.
Pernicious,	„	Much striving.
Plague,	„	Snare.

Not one of these words is found, as far as I know, in the writings of Lord Bacon, with the unusual meaning.



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